THE CHRISTIANS JUSTIFICATION STATED.

SHEWING

How the Righteousness of Christ, the Gospel-Covenant, Faith, and God himself, do operate to our Justification.

By *W. A.*

2 Cor. 5. 17, 18.

Old things are past away, behold all things are become new, and all things are of God, who hath reconciled us to himself by Jesus Christ.

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THE PREFACE TO THE Reader.

THere hath I confeſs been ſo much already written about the Doctrine of Juſtification, as may probably incline ſome to think the publication of theſe Papers to be ſuperfluous. But when it ſhall be conſidered how much of what hath been written on this ſubject, hath been done in a way of Controverſie about ſome particular branches of the Doctrine of Juſtification, and how little to ſtate and explain the whole of it, and yet how neceſſary this is for the ending of ſuch Controverſies;

it's poſſible they may be of another mind. Some Chriſtians when they find in the holy Scriptures that ſometimes we are ſaid to be juſtified by the Blood of Chriſt, *and by his* Obedience *to be made righteous; at another time that we are juſtified by* Faith, *at another that we are juſtified* freely by Grace, *at another that we are not juſtified by Faith only, but by* Works *alſo, and at another time that it is* God *that juſtifieth, they become ſomewhat confounded in their own minds with this variety of things to which our Juſtification is attributed. And although all ſuch as are well minded, may by the Goſpel in which theſe things are revealed, come ſo to believe, and ſo live as to be juſtified: yet many of them are at a great loſs how to underſtand in what reſpect we are ſaid to be juſtified by the one and by the other of theſe. And for want of a right ſtating and explaining how and in what different reſpects theſe ſeverals do concur to the producing one and the ſame effect, which is our Juſtification; ſome have confounded them, and attributed that to one of theſe cauſes, which is proper to another.*

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As for instance, this hath been done when they have ascribed to Christ, to his Blood, and to his Obedience and Righteousness, not only what is proper to these, but also what is proper to Faith it self; and so have drowned the personal Righteousness of Faith as necessary to Justification, in the Righteousness of Christ; whereas these are distinct in themselves, and in the nature and manner of their operation; and the personal Righteousness by Faith as really necessary to our justification in one respect, as the Righteousness of Christ, his Blood, and his obedience, is in another, though in a way indeed subordinate to, and dependent upon this.

Some good men have indeed thought they could not attribute too much to the Righteousness of Christ in reference to our Justification (and in some sense perhaps we cannot) and that it derogates from it, and from Free Grace, to interess our own personal Righteousness by Faith therein at all; as if to do so did imply or suppose his Righteousness not sufficient, unless it were eked out by ours, as they are wont to speak. When as the question is

not about the ſufficiency of the Righteouſneſs of our Saviour for all thoſe ends to which the Father and himſelf have deſigned it; but the queſtion is, whether it were deſigned by them to juſtifie any actually in their rebel ſtate, or before they repent of it, and become reconciled to God in mind and heart: and doubtleſs there is great reaſon to ſay it was not; ſince to juſtifie the wicked is an abomination to the Lord; and ſince alſo the actual collation of all ſaving benefits upon the account of Chriſts Mediatory performance, is ſuſpended upon our being reconciled to God by obedience of Faith, *which is our perſonal Righteouſneſs; as is ſhewed in the following Diſcourſe.*

It is a great miſtake to think that the Righteouſneſs of Chriſt and our perſonal Righteouſneſs of Faith, ſtand in oppoſition to one another, as if what is aſcribed to the later were taken from the former. Whereas our perſonal Righteouſneſs of Faith, is ſo far ſubſervient to the end and deſign of the Righteouſneſs of Chriſt, as that his Righteouſneſs laſeth its end upon men for which it was deſigned, until they

they become perſonally Evangelically righteous. For the Righteouſneſs of Chriſt was never deſigned for the Juſtification, Pardon, or Salvation of men, without perſonal righteouſneſs, but through the righteouſneſs of Faith. If we did aſcribe that to our perſonal righteouſneſs of Faith, which is proper only to the mediatorial and meritorious Righteouſneſs of Chriſt, we ſhould indeed ſet the one in oppoſition to the other; which we are far enough from doing. But ſo long as our perſonal Righteouſneſs of Faith doth but ſerve under the Righteouſneſs of Chriſt unto our Juſtification, it no more eclipſeth the glory of it, than the ſhining of the Moon doth the glory of the Sun, when it borrows its light from it. But how theſe two Righteouſneſſes do differ, and yet concur to our Juſtification, you will ſee further in the Tractate it ſelf.

Nor does it at all derogate from the Grace of God, and our Lord Jeſus Chriſt, to ſay our perſonal Righteouſneſs of Faith is one ingredient in our Juſtification, or that it is that without which we are not qualified for it; but that contrarily it

doth illustriously set forth the Grace of God in being so. And the reason hereof is, because its being imputed or counted to us for righteousness, and their being reckoned righteous that have it, is altogether of grace and favour; for it does not of it self make a man righteous according to the original law of strict justice. It is therefore another great mistake to oppose the Grace of God to our personal righteousness by Faith, in reference to our Justification: When as it is the very act of grace it self to reckon or impute Faith to us for Righteousness, instead of a perfect legal righteousness, upon account of Christs mediatory performance. St. Paul *saith,* It is therefore of Faith that it might be by Grace. *It is spoken so as if it could not have been by Grace, unless it had been by Faith:* Grace reigns through righteousness, *saith St.* Paul, through Jesus Christ our Lord. *So very far is it from derogating from Grace to interess our personal righteousness of Faith, as an ingredient in our Justification. We are justified freely by Grace, and yet we are justified by Faith also. And if the Scripture*

pture thus joyns them together in the ſame work, though in different reſpects, we ſhall not do well I think to ſeparate them, much leſs to oppoſe them to one another in it. By grace are ye ſaved through faith, *ſaith St.* Paul *in another place. It does not leſſen Grace at all that Faith is intereſſed in the ſame work under Grace in the ſalvation of men: For Grace ſhews it ſelf as well in ordaining Faith to be a righteouſneſs entitling a man to life, as it does in conferring life upon him that hath that righteouſneſs, being otherwiſe a ſinner: So that we can no more truly ſay that we are not juſtified by a perſonal righteouſneſs of Faith, becauſe we are juſtified by Grace, and by Chriſt; than we can ſay a man is not born again of the incorruptible ſeed of the Word, becauſe he is born of God.*

To ſay as many have been wont to ſay, that St. Paul *renounced his own perſonal inherent Righteouſneſs from having any thing to do in his juſtification, becauſe he ſaid that he deſired to be found in Chriſt, not having his own Righteouſneſs which is of the Law, is ſo far from proving that he*

he did ſo, as that the contrary is plainly his ſcope and intent in the place where thoſe words of his are found. It was only his own *Righteouſneſs which was* by the Law, *and which he truſted in while he was a Phariſee, which he here renounced when he became a Chriſtian. Which Righteouſneſs is elſewhere called the Jews* own *Righteouſneſs, which they went about to eſtabliſh, as being ignorant of the Righteouſneſs of God. Which Righteouſneſs of theirs, and of St.* Paul, *while a Phariſee, ſtood in an opinion and conceit; Firſt, that the legal Sacrifices, the Blood of Bulls and of Goats, did of themſelves expiate and take away ſin, and that there was no need of the Blood of Chriſt to do it. Secondly, that an external Righteouſneſs without an internal, was all that was neceſſary to their Juſtification, the circumciſion of the fleſh, and in the letter, without that which is of the heart, and in the ſpirit. Thirdly, in an opinion, that, for God to approve of them, and to juſtifie them as righteous upon this account, was but a due debt, not a matter of meer grace and favour. Now Juſtifica-*

ſtification by the righteouſneſs of the Law in this ſenſe, this Apoſtle does indeed not only here renounce in himſelf, but alſo every where in his Epiſtles diſputeth againſt, as any matter of mens juſtification before God. And when he became a Chriſtian, he deſired no longer to be found in this righteouſneſs which was of the Law, but to be found in Chriſt, as having that Righteouſneſs which is through the Faith of Chriſt, the Righteouſneſs of God by Faith. The which Righteouſneſs of Faith is oppoſed to this Righteouſneſs which was of the Law, and does ſummarily conſiſt in a firm belief and practice of thoſe things which are contrary to thoſe in which the Phariſaical Righteouſneſs which was of the Law, did conſiſt. As firſt, in a belief that the Blood of Chriſt only does expiate ſin. Secondly, in inward purity of heart by Faith as well as external Righteouſneſs. Thirdly, in a hearty perſwaſion that it is meerly of grace and favour, that God through Chriſt will accept this for righteouſneſs, and that pardon of ſin and eternal life are promiſed upon this only condition. And this is the Righteouſneſs

ousnes of Faith which this Apostle oppoſeth in his Epiſtles to the other Righteouſneſs of the Law, as the Righteouſneſs by which men ſhall be juſtified, and in which he himſelf deſired to be found. And this Righteouſneſs of Faith is ſaid to be of God, not only for that it is of his working in us, but alſo, and more eſpecially, becauſe it is of his meer grace and favour to ordain by the Goſpel, that this ſhall be reckoned to us for Righteouſneſs, and that we ſhall be approved of as Righteous if it be found in us, and dealt with-al as righteous, not only in not being puniſhed as ſinners, but on the contrary rewarded as righteous. The other Righteouſneſs by which St. Paul, *while a Phariſee, and other Phariſaical Jews expected to be juſtified, is ſaid to be their* own *Righteouſneſs; not only becauſe what it did conſiſt of was wholly within their own power to perform, without any ſupernatural aſſiſtance, but alſo and eſpecially becauſe it was the true Righteouſneſs only in their own opinion, and of their own making, but never of Gods appointing or ordaining.*

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When some good men heretofore did exclude all personal Righteousness of Faith from having any hand in our Justification, for fear they should otherwise detract from the fulness and sufficiency of the Righteousness of Christ, they little considered what a door they thereby opened for Libertinism to enter in among us, as after experience shewed they did. For many from that Doctrine thought themselves so righteous in the sight of God, by the Righteousness of Christ imputed to them upon a speculative Faith, as that they needed no other Righteousness, and thought it a disparagement to the Righteousness of Christ for any to say they did. They would at first pretend indeed that the sense of Christs love, would in a way of gratitude produce a good life, but abhorred it should be made necessary to our Justification. This I my self had experience of above forty years ago, which with their neglect of Christian Duties, first brought me under suspicion concerning the Doctrine of the imputation of the Righteousness of Christ unto Justification, otherwise than in the blessed effects of it.

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At that time the preſſing the neceſſity of Repentance, Mortification, and a ſincere keeping of the Commandments of God, begun to be called Legal preaching, as the like is ſtill counted but Moral preaching by ſome others. After this the foreſaid notion was improved to the breaking out of the groſſeſt Antinomian *and* Ranting *practices, under pretence of magnifying* Free Grace; *to the great diſhonour of the Chriſtian profeſſion, and the apparent hazard of mens Salvation.*

Upon the obſervation of all which ſome worthy men were ſtirred up to encounter by writing, not only ſuch abuſes and miſcarriages of men, but alſo thoſe Doctrines out of which they ſprang. In which they were oppoſed by ſome patrons of unſound Principles, which hath ſince occaſioned many Diſputes about ſome points in the Doctrine of Juſtification. In which Diſputes many School-nicities have been agitated, which the generality of Chriſtians little underſtand, and which the Scriptures themſelves meddle not in. By means whereof ſuch have been puzled rather than edified by much of what of this

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nature hath been done; whose edification yet, they being by far the greater number, ought to be endeavoured as well at leaſt, if not rather, than the edification and ſatisfaction of thoſe of more refined apprehenſions.

All which things conſidered, ſome more diſcourſes than have been yet extant, tending to ſtate and explain from the Scriptures, the whole buſineſs of our Juſtification, and to level it to the underſtanding of Chriſtians of ordinary capacities, without incumbring it with diſputable queſtions, and arguments pro *and* con, *ſeems to me no more than in ſome ſort is needful.*

It happens in reference to the Doctrine of Juſtification, as it doth with many dark providences of God in the world: they are dark and obſcure, and to us ſeem unaccountable, becauſe we do not ſee from the beginning to the end of them, but only a part, which otherwiſe would appear lovely and beautiful, as effects of a moſt wiſe contrivance for excellent ends. Even ſo the Doctrine of Juſtification, while handled and beheld only in this or

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that particular part of it, remains comparatively obſcure: But when all which goes to the making up of the whole is put together in order, and when it is diſcovered how one thing depends upon, and anſwers another in it, it will not be difficult at all to underſtand it. And when the whole of Gods deſign in that way and method by which our Juſtification is brought about, is laid open, thoſe things in it which have been apprehended by ſome not well to conſiſt together, but to bear hard upon one another, will appear quite otherwiſe. For then the grace of God, the Righteouſneſs of Chriſt, and the perſonal Righteouſneſs of him that is juſtified, will appear, not in oppoſition, but in a lovely conjunction, all operating in ſeveral reſpects to the ſame end.

The ſenſe of theſe things hath I confeſs inclined me to offer at ſomething of this nature in the enſuing diſcourſe by way of eſſay. Wherein I have endeavoured with what plainneſs I could, to ſtate and explain the nature and cauſes of our Juſtification: and to ſhew how the Righteouſneſs of Chriſt, the Covenant of Grace, Faith,

Faith, and God himſelf, do both ſeverally and joyntly operate to our Juſtification; and how the grace of God is eminent in all. And likewiſe to ſhew, how that all that goes to our Juſtification, is by the Grace of God founded on the Righteouſneſs of Chriſt, and immediately or remotely receives the vertue and efficacy of its operation from it, in conjunction with Gods gracious ordination. And particularly, that out of this Righteouſneſs of Chriſt, and the Grace of God thereby, doth ariſe the Covenant of Grace; and from that Covenant, the conſtitution of Faith for Righteouſneſs; and from that conſtitution, Gods approving ſuch for righteous, which have that Faith, and his adjudging them to be ſo. For which cauſe our Bleſſed Saviour may well be ſaid, as he is, to be made to us of God, Righteouſneſs. Theſe things will more fully appear in the diſcourſe it ſelf now before you, to which I refer you for your more full ſatisfaction. Hoping that the uſefulneſs of what is thereby deſigned and endeavoured, will ſo far appear, as to ſtir up and engage

ſome others to undertake the ſame work, who may much better go through with it, and compleat it, than I have been able to do.

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The Christians JUSTIFICATION STATED.

CHAP. I.

Of the signification and use of the word Justification; *with a description of Justification it self.*

THE design of the following discourse, is to state the great Doctrin of *Justification*, and so to represent it from the Holy Scriptures, as that it may be adapted and fitted to the capacity of the meanest Christian that is inquisitive into a matter of that grand importance, as his *Justification* before God is. And as a guide herein, I shall first enquire

into the *Notation* and signification of the word, *Justification*. For the use of words being to convey to the mind the Idea and notion of things and the nature of them; it is but reasonable to govern our selves in our notion of the nature of Justification, by the signification of such words and phrases, by which it is in Scripture expresst. After this is done, I shall enquire into the severals which *operate* to the producing this great effect, *Justification*, and how they do it. By all which, I hope, any Christian of a very ordinary capacity, shall be able to discern the true nature of justification, what it is and in what it doth consist.

The word *Justification* in Scripture, signifies either to *make just*, or to *approve as just*, or *vindicate and adjudge as just* or righteous. The word is but sparingly used in Scripture as signifying to make just, but another word more commonly, which is Sanctification. But to be made just is essentially or absolutely necessary to justification, as we shall see afterward: For God will

will not approve of or adjudge any man as just who is not so. But about the more ordinary and common signification of the word, I find that learned men are much of one mind and do conclude, that the word, generally in Scripture is used in a *forensick* or law sense, and does imply a legal procedure in a Cause or with a person, by a Judge, and according to some law. So the learned Dr. *Hammond* in his Annotations on *Rom.* 3. 4. And so learned Mr. *Tho. Gataker* (to name no more) in the Assemblies Annotations on *Isa.* 5. 23. which I shall give you in his own words. *To justifie*, saith he, *is not to pardon as some would expound it, in the doctrine of the Gospel: for the word is never found so used, either in the Hebrew or Greek writers, Sacred, or prophane, nor in our common speech. Nor as it is a law-term doth it ever signifie to make just. But to justifie in a legal way, doth always signifie to defend, or to deem as just and guiltless, free from the offence wherewith the party called in question is charged. To defend as just, and so it is*

the office of an Advocate: to deem & just and consequently assoil from guilt, and so it is the part of a Judge. As also in private carriages, men are said to justifie others when they plead for them and avow their integrity and honesty against those that question it.

According to this usual sense and notion of the word when applied to God as Judge in justifying of men, it signifies his approbation of such as are just in their Cause that is before him, to be so; his adjudging them to be righteous in the sense of that Law by which they are tried. Thus for instance, we have it in *King.* 8. 31, 32. *If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before the altar in this house: then hear thou in heaven and do, and judge thy servants concerning the wicked, to bring his way upon his head, and justifying the righteous, to give him according to his righteousness.* Where to justifie the righteous, does not signifie to make them righteous, but to appear for them in Judgment as those

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that are so, and to determine for them accordingly. To justifie the wicked, in Scripture-phrase, does not signifie to make them just, but to approve of them and appear for them, as if they were just. *Prov.* 17. 15. *Exod.* 23. 7. *Isa.* 5. 23. And thus again (to give some instances in the New Testament) S. *Paul* saith, *I know nothing by my self, yet am I not hereby justified, but he that judgeth me is the Lord*, 1 Cor. 4. 4. Where to be justified, and to have God to judge for him, signifies the same. So likewise *Rom.* 2. 13. *Not the hearers of the law are just before God, but the doers of the law shall be justified.* The meaning whereof is, that not the hearers but the doers of the law, shall be approved of by God as just. So that to be justified by God and to be approved of by him as just, and so adjudged, is all one. *Wisdome is justified of her children*, that is, approved of and defended against the accusations and quarrels of her adversaries. *Lu.* 7. 29. The Publican *went down to his house justified*, that is, approved, rather

than the Pharisee. *Luk.* 18. 14. *Ye see then how that by works a man is justified*, that is, approved of by God as a good and righteous man, as *Abraham* was, *and not by faith only*, Jam. 2. 24. *By thy words thou shalt be justified, and by thy words thou shalt be condemned.* By these as well as by other things persons are and will be adjudged by God to be good and righteous, or wicked and ungodly men, *Matth.* 12. 37. Again *Rom.* 8. 33, 34. *It is God that justifieth, who is he that condemneth?* Where Gods approbation of his people, is opposed to others disapprobation of them; he approves of them as good, while their adversaries condemn them as bad: they charge them as bad, but God absolves and dischargeth them as good. And in this judicial sense is the word justification generally taken throughout the Scripture. By Sanctification men are constituted and made evangelically righteous: but in Justification they are approved of by God as such, and adjudged to be so: which is the proper difference between

tween Sanctification and Justification.

If then we make our estimate of evangelical Justification according to the usual signification of the word, as that implies in it the *Cause* of the party tried, the *Act* of God as Judge, and the *law and rule* on which the trial proceeds and by which the cause is determined for him that is justified; then Justification may be thus described. *It is that whereby God for the sake and upon the account of the Righteousness of Christ, doth approve of a true believer, as one that hath performed the condition on which God in the Gospel, hath promised pardon of sin and eternal life, and doth impute that performance to him for righteousness, and accordingly adjudgeth him to be righteous in the sense and according to the tenor of the law of Grace, and such an one as hath a Covenant, right and title to the blessings promised in that Covenant, pardon of Sin and eternal life.* This description of Justification, as it best agrees with the use and signification of the word and phrase, so it does also with the doctrine of the Gospel, as we shall

ſhall afterwards ſee. Which that we may the better do, I ſhall open the whole to you by opening it in its ſeveral parts, and ſo ſhall ſhew,

1. How the Righteouſneſs of Chriſt doth operate to our Juſtification.

2. How the Covenant of Grace doth it.

3. How Faith doth it; and

4. How God himſelf doth it.

And thus to open the whole nature of Juſtification, by ſhewing the operation of the ſeveral cauſes of it, is I conceive, the beſt and moſt likelieſt way to come to the cleareſt knowledge and beſt inſight into it that we can attain unto. The want of which diſtinctneſs in proceeding, hath been, I conceive, an occaſion in great part, of obſcuring the doctrine of Juſtification, while the parts have been confounded, and the operation proper to one cauſe, hath been attributed to another.

The whole of the deſcription which I have given of Juſtification, is the reſult of the operation of the righteouſneſs of our Bleſſed Saviour, of the Covenant

venant of Grace, of faith, and of the whole action of Gods dijudication in justifying true believers; to the opening of which I shall now proceed. And I shall begin with the righteousnes of our Redeemer Christ Jesus, and shall enquire into the nature and operation of it in reference to our justification.

CHAP. II.

Of the nature of the righteousnes of Christ, and how it operates to our Justification.

IN shewing what influence our Saviours righteousnes hath into our Justification, two things will come under consideration.

1. What we are to understand by the *Righteousnes* of our Saviour.

2. How it *operates* to our *Justification*. First of the former, what we are to understand by the *righteousnes* of Christ. *Righteousnes is the conformity of a person to some Law or Rule.* And therefore

therefore when we speak of the righteousness of Christ, it supposeth some Law, in his conformity whereunto this righteousness of his whereof we speak, doth consist. Which Law, is the *Law of his Mediation*, which he received from his Father, and which he voluntarily and most willingly undertook to observe and fulfil. The mutual agreement between the Father and the Son about this Law of Mediation between God and man, and the Sons undertaking to fulfil it in order to our Redemption, Divines are wont to call *the Covenant of Redemption*. And as the great office of Mediator is peculiar to him alone, (for there is but one Mediator between God and man, even the man Christ Jesus, 1 *Tim.* 2. 5.) So the Law of this Mediation was peculiar to him. And as the law and office of Mediation were peculiar to our Saviour, so is his righteousness which consisteth in his conformity to that law: it is *a Mediatory Righteousness*. The benefit of it belongs to believers, as I shall afterwards shew, but

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the righteouſneſs it ſelf which is Mediatorial, can be no more transferred to any other, than his office of Mediation can: for his righteouſneſs conſiſts in thoſe acts of conformity to the Law of Mediation by which he doth execute his office of Mediation.

Now that there was ſuch a Law of Mediation between God and man, given by God the Father to Chriſt his Son, and which he did moſt readily accept of, execute and obey, is plainly made known to us by our Saviour himſelf, by many of his ſayings. As in *John* 6. 38. when he ſays, *I came down from heaven, not to do my own will, but the will of him that ſent me.* And again, *the Father which ſent me, he gave me commandment what I ſhould ſay and what I ſhould ſpeak. Whatſoever I ſpeak therefore, even as the Father ſaid unto me, ſo I ſpeak*, John 12. 49. 50. Our Saviour ſpeaking of his *laying down his life for his ſheep*, ſaith, *No man taketh it from me, but I lay it down of my ſelf: I have power to lay it down, and I have power to take it again: this commandment have I received*

received of my Father (mark that) *John* 10. 18. To fulfil this Law was the design of our Saviours coming into the world. *Heb.* 10. 7. *Then said I, Lo, I come (in the volume of thy book it is written of me) to do thy will, O God,* And of the fulfilling of this law, our Saviour spake, when in his prayer to his Father he said, *I have finished the work which thou gavest me to do.* John 17. 4.

These with other like Scriptures acquaint us with these two things. First, that there was a Law given by the Father and chosen by the Son, to be observed in managing the office and work of Mediator between God and man, which we call the *Law of Mediation.* Secondly, that our Saviour did exactly observe, obey and fulfil this Law. And if so, we may know what that Law was by what he hath done, spoken and suffered in the execution of his Mediatorial office.

Now what he *did, spake and suffered* in *conformity to this Law*, is that which we call his *Righteousness*, his Mediatorial

diatorial Righteouſneſs. His coming into the world and his taking our nature upon him, was an act of obedience to this Law. *I am not*, ſaith he, *come of my ſelf, but he that ſent me*, &c. John 7. 28. *A body haſt thou prepared me*, Heb. 10. 5. What he did and preached here in the world, was in obedience to this Law. *I can* (ſaith he) *of mine own ſelf do nothing*: as I hear I judge, and my judgment is juſt; becauſe *I ſeek not mine own will, but the will of him that ſent me*, John 5. 30. *Lo I come to do thy will, yea thy law is in my heart*, Heb. 10. 7. *with* Pſal. 40. 8. His conformity and obedience to the natural Law as a man, and to the Law of *Moſes* as a Jew, was part of his Mediatorial obedience. For he was made under the Law to redeem them that were under the Law. *Gal.* 4. 4, 5. His preaching the Goſpel was an act of obedience to this Law. I do nothing of my ſelf, but as *my father hath taught me, I ſpeak theſe things*, John 8. 28. *I have not ſpoke of my ſelf, but the Father which ſent me, he gave me a command-*

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ment what I should say and what I should speak. Whatsoever I speak therefore, even as the Father said unto me, so I speak, John 12. 49, 50. His laying down his life was another eminent act of obedience to this law. *He humbled himself and became obedient unto death*, even the death of the cross. *Phil.* 2. 8. *I lay down my life and I take it again, this commandment have I received of my Father.* John 10. 18. By these and other like acts of obedience and conformity to this law of Mediation, did our Saviour fulfil all righteousness. And by this righteousness of his we are made righteous and so justified. *Rom.* 5. 19. *As by one mans disobedience many were made sinners: so by the obedience of one shall many be made righteous.* By these things we may know what we are to understand by the righteousness of Christ, which was the first thing I was to enquire into about it.

2. The next thing I am to enquire into is, how this *Righteousness* of Christ doth *operate* to our *Justification*. In doing of which I shall enquire into two things

things, by the understanding of which we may come to know how the righteousness of our Saviour operates to our Justification.

1. The *reason and end* of this law of Mediation, and of the acts of our Mediator in conformity to it, from which this righteousness of Christ doth result.

2. Upon what the *efficacy and operative virtue* of this righteousness doth *depend*, in reference to this *end*.

For the first of these. The end in general of the law of Mediation and of our Saviours obedience to it, was to deliver us from the wrath to come, and to bring us to everlasting life. The subordinate end was Reconciliation between God and men: And as a means to this end, the obtaining and granting a Conditional pardon for all the world: and a new Covenant containing that condition, and the promise made upon it.

1. The first and last end next to Gods glory, of the law of Mediation and of the obedience of the Mediator to it, was to *recover* us from the dole-

full condition into which our sin had brought us, and to *restore* us to a capacity of enjoying everlasting life. When our Saviour had said, I have not spoken of my self, but the Father which sent me, he gave me a commandment what I should say and what I should speak, (this we see was one part of the Law given to the Mediator) he presently adds this; and I know that his *commandment is everlasting Life*: meaning, that to that end it was designed, and to that end it doth directly tend, *John* 12. 49. 50. And again, *I am come*, saith our Saviour, *that they might have life, and that they might have it more abundantly*; this was the great end of his coming, *John* 10. 10.

2. The next end of it in subordination and subserviency to the former, was to *Reconcile us to God*, by altering our nature, by altering the frame and temper of the mind and heart, and so of a mans ways and life, from carnal to Spiritual, without which there is no reconciliation wrought in us to God, nor consequently of God to us. For

S. *Paul*

S. *Paul* saith, that *the carnal mind is enmity against God, because it is not subject to the Law of God, neither indeed can be* Rom. 8. 7. And he that is at enmity against God, is far from being reconciled to him, and from a capacity of being made happy by him. For except a man be born again he cannot see the Kingdom of God, nor without holiness shall see God, till then he is no capable subject of such happiness. And therefore to effect this to make us capable of the former end, our Saviour in obedience to the Mediatorial Law, *gave himself for us to redeem us from all iniquity, and to purifie to himself a peculiar people zealous of good works.* Tit. 2. 14. He suffered for us the Just for the unjust, *that he might bring us unto God,* by way of return from our revolt. 1 *Pet.* 3. 18. *He loved his Church and gave himself for it, that he might sanctifie and cleanse it, that he might present it unto himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish.* Eph. 5. 25, 26.

3. The next end of our Saviours Mediatorial obedience or Righteousness, and as a means to accomplish and bring about the former end last mentioned, was the obtaining, the forming and granting of a *Conditional pardon* for all mankind, *In him we have Redemption through his blood, even the forgiveness of Sins.* Eph. 1. 7. He is the *Lamb of God that taketh away the Sins of the world*, John 1. 29. *The propitiation for the Sins of the whole world*, 1 Joh. 2. 2. *He gave his flesh for the life of the world*, John 6. *and himself a Ransom for all*, 1. Tim. 2. 6. I will not deny but that this giving himself a Ransom for all, and tasting death for every man, may in one respect be said to be absolute and unconditional, and did extend as far and to as many as ever the sin of *Adam*, did in its effects; and that is, in Redeeming all men from obnoxiousness, to eternal misery, meerly upon the account of *Adams* sin, or the sin of any other, save their own personal sins. *The soul that sinneth it shall die: the son shall not bear the iniquity of the father in*

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this reſpect, Ezek. 18. 20. In reſpect of the extent and univerſality of this effect, of Chriſts death, *Adam* might be ſaid to be the *figure* of him that was to come, *Rom.* 5. But otherwiſe and in reference to ſuch as have contracted ill habits by their own actual ſin, the pardon obtained by our Saviour for the whole world, or which he came to obtain, was but Conditional, it was upon condition of their being prevailed withal to be reconciled unto God. Otherwiſe, and if this were not ſo, all would have been ſaved, whether they believed and repented or no. Whereas our Saviour hath ſaid it, he that believeth not ſhall be damned, and that repenteth not ſhall periſh. Though God ſo loved the world as to give his only begotten Son, yet he loved it *but ſo* as to promiſe ſalvation by him, only to thoſe that believe, *John* 3. 16. Now this pardon thus obtained and granted, upon account of our Saviours obedience unto death, but upon condition of mens being perſuaded to be reconciled to God, and yet certain to be

conferred upon that condition, is a most powerful motive and means to persuade men to be reconciled to God, when it comes to be divulged and made known, and when it is believed that pardon is certainly to be obtained this way and no way without it. And therefore the Scripture speaks of it as the Method used by God to reconcile the world to himself, 2. *Cor.* 5. 19. *God was in Christ reconciling the world unto himself, not imputing their trespasses:* that is provided they would not wilfully persist in them.

4. Another end of the Mediatorial obedience of our Saviour subordinate to the former, (that last mentioned) and as a means to effect it, was the obtaining and founding of a *new Law of Grace*, the new Covenant, promising both pardon and eternal life upon condition, and stating and declaring that condition, to be published to the world as Gods great instrument of prevailing with men to be reconciled to God in order to their obtaining pardon and Salvation. Upon which account

count the Gospel which is this new Law of Grace, is said to be *the power of God to Salvation to every one that believes it.* Rom. 1. 16. Now all having sinned, no flesh living could be justified, but in a way of grace and mercy.

And therefore there was a kind of necessity of a new Law, a Law of Grace, by virtue of which men should be justified, if justified at all. But it did not seem meet to the divine wisdom to make such a Law of Grace, but upon condition that some such thing should be undergone and suffered by our blessed Saviour on our behalf, as would as well answer the end of the penalty of the original Law transgressed, as if that penalty had been inflicted on the transgressors of it themselves. But this being done by the sufferings of our Saviour, as I shall shew afterward, a fair way was thereby prepared for the Constituting a new Covenant, promising pardon and eternal life upon new terms and conditions, such as are not only possible, but also feasable as well as reasonable

in our state and condition. *Christ hath redeemed us from the curse of the Law, being made a curse for us, that the blessing of* Abraham *might come upon the Gentiles through Jesus Christ*, that we might receive the promise of the Spirit through Faith, that is, that we might receive the blessing and benefits of a new Covenant, *Gal.* 3. 13, 14. And accordingly the Scripture frequently represents to us, that the new Covenant is made with mankind upon account of what Christ did and suffered for us. It was not only ratified and confirmed by the Sacrifice of his death, but also thereby *procured*. This I say, saith S. *Paul*, that the *Covenant that was confirmed before of God in Christ*, &c. Gal. 3. 17. And *all the promises of God are in him, Yea, and in him, Amen.* 2 Cor. 1. 20. And *the New* Testament is called *the New Testament in his bloud*, Mat. 26. 28. and his blood *the bloud of the Everlasting Covenant*, Heb. 13. 20. And when the Scriptures speak of Gods *promising eternal life before the world began*, Tit. 1. 2. and of Gods

purpose

purpose and grace which was given us in Christ before the world began, 2 Tim. 1. 9. they seem to refer to what God the Father promised Christ on the behalf of mankind upon his Mediatory undertaking for them, even then when this was resolved on and concluded by the Father and the Son, before the world began. For a conclusion of this matter, and to shew that the Covenant of Grace was granted upon the account of the righteousness of Christ, hear what S. *Peter* saith, 2 *Pet.* 1. 1. *To them* saith he, *that have obtained like precious Faith with us through the Righteousness of God and our Saviour Jesus Christ.* Whether you take Faith here for the act of believing the Gospel, or the Gospel it self as the object of Faith, which seems most likely, or for both, yet this is given through or upon account of the righteousness of him who is both God and our Saviour.

If you ask how the Mediatory righteousness of our Saviour in this subordination of ends doth *operate* to our Justification? I answer, Our reconciliation

liation to God by being renewed in heart and life, is the matter of our Evangelical Righteousness, upon which we are justified. For God justifies none that are not reconciled to him, nor which are not Evangelically righteous. But then our reconciliation to God, and our becoming Evangelically righteous thereby, and our being justified thereupon, as I shall after shew we are, are all owing to the Mediatory obedience or Righteousness of Christ; for from that it is that they are what they are. And so far as these *operate* to our Justification, they do it in *Virtue of Christs Mediatory performance.* And so do those two great motives, the hopes of the forgiveness of sin and eternal life, by which we are persuaded to be reconciled to God and to become Evangelically righteous; for these also are founded in the Mediatorial obedience of our Saviour, without which we could have had no such hopes; and therefore Christ is well and worthily said to be *our hope*, 1 *Tim.* 1. 1. And then for the new

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Covenant, as that operates to our Justification, as it is a new Law constituting a new Righteousness, and as it is the rule according to which we are approved as righteous, and adjudged to be righteous, when God justifies us, so this operation receives its life, and being, and virtue from another operation, and that is from the operation of the Mediatorial obedience and righteousness of our Saviour, by which the Covenant it self was obtained. Indeed all that any ways *operates* to our Justification and Salvation, *depends upon* our Saviours Mediatorial performance, except what God himself doth: and yet what he himself doth in relation thereto, is still done with reference to the undertaking and performance of his Son Jesus Christ for us. Christ is the foundation which God himself hath laid, which bears up the whole fabrick of our Redemption and Salvation, which indeed is built upon it. *Isa.* 28. 16. *Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation,*

saith

faith God concerning Christ. All manner of spiritual blessings are in Scripture said to be conferred on us *through* Jesus Christ, or *by* Christ, or *in* Christ. God *reconciles us to himself by Jesus Christ: preacheth peace to us by Jesus Christ. The riches of his grace in his kindness towards us, is through Christ Jesus; we have peace with God through our Lord Jesus Christ. The promise of life is said to be in Christ Jesus. And eternal life the gift of God, through Jesus Christ our Lord; The adoption of Children is by Christ Jesus;* with many more the like in Scripture. All which betokens that Spiritual benefits of all sorts are vouchsafed us upon the account of his Mediatorial performance: *The God and Father of our Lord Jesus Christ, hath blessed us with all Spiritual blessings in heavenly things in Christ*, Eph. 1. 3. But these things I shall more fully open in that which follows, to which I shall now proceed.

The second thing then which I proposed to be enquired into, is, upon what the *efficacy and operative virtue* of this

this Mediatorial righteousness of our Saviour doth *depend* in reference to our Justification, and indeed of all other saving benefits. And it seems to me to depend partly upon Gods *Ordination* and appointment to the end he and our Saviour designed it for: and partly upon the *Aptitude* of it, as a means to such an end.

1. It depends upon *Divine Ordination* and appoinement. For our Lord Christ *is made to us of God*, Wisdom, *Righteousness*, Sanctification and Redemption, 1 *Cor.* 1. 30. He is made Righteousness to us by God, *in the effects* of his righteousness: God ordering and appointing that so it should be. For this way of making us righteous by virtue of the righteousness of another, is wholly of *Divine institution*, and is supernatural, a way which the Law naural knows nothing of, nor we by it. When the Apostle had said, speaking in the person of Christ, Lo, I come to do thy will, O God, *Heb.* 10. 7. he presently adds, *ver.* 10. *by the which will we are sanctified through the offering*

of the body of Jesus Christ once for all. It appears to be of *Divine institution* that the Mediatorial righteousness of Christ should operate to our Justification and other Spiritual benefits, because the effect of it in the event is *limited* by God unto certain conditions: otherwise when Christ gave himself a Ransom for all, and tasted death for every man, all would have been justified and saved thereby as well as some. For the price of Redemption was sufficient for all as well as for some, if it had been as agreeable to the wisdom of God, that all should have been justified by his blood, as it is that those *only* shall who shall be persuaded to be *reconciled* to him. And the obedience of Christ is in it self as sufficient to deliver those who are reconciled to God, from temporal death which is the less evil, as it is to deliver them from eternal death, which is the greater, had not the wisdom of the Divine will made the difference. And we may well conceive that it is by virtue of the divine will, that *Abel*, *Enoch*, and other

other good men who lived towards the beginning of the world, should be justified and saved by virtue of this obedience of our Saviour to the Law of Mediation, thousands of years before he actuated that obedience in the humane nature. The giving of Christ for us and the appointing him to the office and work of a Mediator, was an act of pure Grace. And in all donations it belongs to the doner to determine and appoint how far and to what ends the benefit of them shall extend, and upon what terms they shall be conferred and enjoyed. *It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy*, Rom. 9. 16. That is, the terms on which the mercies are to be received, are not of the ordering and appointment of any other, but of God, whose the mercy is to bestow. The wisdom of God governs in all acts of his Grace. For *he worketh all things after the counsel of his own will*. Eph. 1. 11.

2. The *Operative* virtue of the Mediatorial righteousness of our Blessed Saviour

Saviour in reference to our Justification, depends in great part at least, upon the *Aptitude* of it as a means to such an end. There is a blessed aptitude in what our Saviour hath done and suffered, to reconcile God and men, and so to procure mens Justification. The proper business of a Mediator, is to reconcile parties at difference. And the Mediatorial acts of our Saviour conformable to the Law of Mediation, in which his righteousness doth consist, were most apt and proper to procure Reconciliation between God offended and men offending: Some of them having in them a great fitness to reconcile God to men; to atone him and to take off his displeasure against sinners for what is past, provided they can be prevailed withal to lay down their arms of rebellion, humble themselves, beg forgiveness, and return to their duty: And some of them have on the other hand a great aptitude in them to reconcile men to God. And by such acts of our Saviours Mediatorial obedience as these

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two sorts consist of, is the great and happy business of reconciliation between God and men brought about, and mens justification and pardon obtained. God never thought it fit to be reconciled to men, till they could be perswaded to be reconciled to him. And men will never be persuaded to be reconciled to God, till they have some good assurance that God will be reconciled to them upon their repentance, submission, and return. Now the acts of our Saviour's Mediatorial obedience serve very happily to both these ends.

1. They have an excellent *aptness* in them to reconcile God to men, upon supposition of their compliance with those reasonable and easie terms upon which he hath declared himself willing to be reconciled to them. Our Saviours putting himself in our stead, and being content to suffer for us, to die for us, that we might not die eternally, and thereby to make reparation for the affront we have put upon God, his law and government, is called *mak-*

king reconciliation for the sins of the people, by the Apostle, *Heb.* 2. 17. and the *making reconciliation for iniquity*, by the Prophet, *Dan.* 9. 24.

And the reason of the aptness of this act of our Saviour's obedience, to reconcile God unto us upon supposition still that we be brought thereby, and by other means, to be reconciled to God, is two-fold.

1. From the *value* of the ransome laid down; *not silver and gold, but the precious blood of Jesus Christ*, 1 Pet. 1. 19. the Blood of one who is God as well as man: *the Church of God* is said to be *purchased with his own Blood*, Acts 20. 28. which according to the Scripture account, is a valuable consideration for that which is designed to be obtained by it. Hence it is called a *price*, a price paid: *ye are bought with a price*, 1 Cor. 6. 20. *a purchase*; that by which the purchase was bought and paid for: *purchased with his own blood*: A *ransom*, that which is *satisfactory to God*, as being content to release and discharge the ransomed upon that account, provided

vided they continue not in their rebellion: *He gave himself a ransom for all*, 1 Tim. 2. 6. These metaphors being borrowed phrases from what is customary among men, still signifie a *valuable* consideration given for what is obtained thereby. When we consider that all Nations are but as the drop of the bucket or small dust of the balance in comparison of God, and that that person who hath given himself a ransom for us, is, God blessed for evermore, as well as man; we must needs conclude, that the *dignity* of his person, must needs add an infinite *value* to his suffering for us, and be in the sight of God of great price.

2. The other reason of the aptness of our Saviours suffering for us to reconcile God unto us, is taken from *the congruity, analogy*, or *proportion* that is in our Saviour's sufferings, to answer the end of God's punishing sinners themselves. His suffering for us answers Gods end in punishing sinners, as well, yea, better than if we our selves had suffered the demerit of our

ſins, who come to be pardoned there-by. We are not to think, I conceive, that when God makes ſinners bear their iniquity themſelves in ſuffering according to their demerits, that it is for their ſuffering-ſake that he does it, as if he were pleaſed or gratified with their ſuffering, meerly as ſuch, as revengeful men uſe to be in the ſuffering of them on whom they revenge themſelves: or as the Devil is, in the deſtruction of men for deſtruction ſake: no certainly, God is only pleaſed with ſuch ſufferings of ſinners themſelves, as they ſerve to worthy ends and purpoſes. He hath plainly told us, that *he hath no pleaſure in the death of him that dies*, Ezek. 18. 32. nay, hath ſworn *as he lives*, that he hath *no pleaſure*, no not in the *death of the wicked*, but that he turn from his way and live, *Ezek.* 33. 11. If he had taken pleaſure in the ſuffering as ſuch of the ſinners themſelves, we cannot imagine that ever he would have given a command to his dear Son as he hath done, to ſuffer death to redeem guilty ſin-

sinners themselves from eternal death, when they were all justly obnoxious to the judgment of God. God *seeks reconciliation with us*, 2 Cor. 5. 19. which is an argument, that revenge dwells not in him; only as governor of the universe, he renders vengeance where the ends of Government call for it. Otherwise God saith, *Fury is not in me*, Isa. 27. God doubtless is only pleased with the suffering of wicked men themselves, as those sufferings tend to worthy ends, and a *publick good*. For God, as a wise and good governour of his whole Creation of rational beings, designs the good of the whole by those punishments which he inflicts upon some that are contumacious. To punish such, is as necessary no doubt for the good of the Creation in general, as the cutting off delinquents by the hand of publick Justice, is necessary to good order and government in a Commonwealth.

Now the ends of punishments in reference to the publick good of Gods

Creation in general, are such as these.

1. To *awaken* and beget a sense in Gods Creation, of the turpitude of sin, how contrary it is to the holy nature of God, how hateful and displeasing to him, and of how malignant a nature in reference to his creatures; that, wherever it fastens, it causes great disorders and disturbances, setting men against God their maker, and one man against another, yea, every sinner against himself; and that it is it which hath brought in all the misery and confusion that is in the visible and invisible world.

2. To maintain and *keep up the Authority* of God, and the honour of his Laws, by which he governs his Creatures. For punishments are the sanction of Divine as well as they are of Humane Laws. If it were not for them the Laws of God would lose much of their strength, and of that awe and reverence which by means of them, is kept up in the minds of intelligent beings, to whom they are made known.

3. An-

3. Another end of punishing some offenders for the good of the whole, is to *deter* others from falling into such a hardened state of rebellion against God, as for which final execution of Divine Justice passeth upon them. One great use of Gods visible Judgments here in this world upon notorious offenders, is for caution to the rest. Thus Gods Judgments upon the *Israelites* thousands of years before, were for *examples* unto us, and for our *admonition*, upon whom the ends of the world are come, 1 *Cor.* 10. 6, 11. *Sodom* and *Gomorrah* in what befel them, are set forth for *examples* to the rest of the world, suffering the vengeance of eternal fire, *Jude* 7. And we do not know of what use to the invisible world of Gods Creation, the execution of Divine Justice upon incorrigible offenders is now or will be hereafter amongst them. We see what is befallen the Apostate Angels in the invisible world, is made use of for admonition to those of this visible, 2 *Pet.* 2. 4. *Jude* 6. And it's evident that the wise method of

Gods proceeding in the matter of our Redemption, was designed as of good use to the invisible world; it was *to the intent that now unto principalities and powers in heavenly places, might be known by the Church, the manifold wisdom of God*, Eph. 3. 10. And it is not incredible, but that on the other hand, the punishment of obstinate transgressors in another world for what they have done in this, may be of good use among them of the invisible world.

4. This punishing of sinners in another world for impenitency in sin in this, is, when it is made known, as it is now, of great use, *to bring men to repentance*, when hope is given them, as there is, that they shall escape the like punishment upon their repentance, and not otherwise.

These and such like being the reason and ends of Gods inflicting punishment upon sinners themselves that are impenitent, I am now to shew that these ends are as well, yea in some respect much better, provided for, and secured by the sufferings of our Saviour for us, though

though we that are saved by his sufferings, do not suffer, than they would have been in case every sinner without redemption, had born his own iniquity, and suffered for himself the desert of his sin.

For in that, first, God would not spare his own Son when he espoused the cause of sinful men, not to justifie or defend them in it, but to suffer for them, rather than they should have no terms granted them of escaping suffering themselves what they had deserved: I say, when in this case God would not spare his own dear Son, notwithstanding the dignity and transcendent worthiness of his person, and the exceeding great interest he had in his Fathers love, he did thereby sufficiently declare and manifest as well as by inflicting punishment on sinners themselves, how odious a thing sin is in his sight, how contrary to his nature, and how irreconcilable he is to it. Sin was condemned for as vile a thing as it is, as well by our Saviour's suffering in the flesh for it in our stead, as it would have

have been by our suffering for it our selves, *Rom.* 8. 3. he condemned sin in the flesh by being a Sacrifice for it.

2. By the Son of God's thus suffering in the sinners stead for their transgressing the righteous Law of God, the authority of this Law is as sufficiently maintained, and the goodness of it as sufficiently vindicated, as it would have been by punishing those sinners themselves, that are now saved by his sufferings. For when God would not so much as give any hopes of pardon to such as have transgress'd that law of his, no not upon condition of their repentance, without the suffering of such an one as his own dear Son; no creature that knows this, can have any occasion or place left to despise or slight that Law, or the authority of the Law-giver, and not to be awed by it, nor to expect or hope for impunity in contemning of it.

3. No creature can take any encouragement to commit sin, or to continue in sin, who considers how severely the Son of God himself was dealt with by

by his merciful and most loving Father, in delivering him up to be crucified by wicked hands, besides his other sufferings, when he put himself in the sinners place to undergo whatever his Father would please to inflict upon him, so that he might but thereby obtain a pardon for them, and that too but upon condition of their reformation, and reconciliation to God.

4. As the end of inflicting punishment is either for the reformation of the persons themselves that suffer, or of others by their example of suffering, so this end of sinners suffering, was much better attained by our Saviour's suffering for our sins, than if we our selves, that are saved by his death, had suffered for them what we had deserved. And the reason hereof is, because those that are saved by our Saviours death, are by his death first reconciled to God in their nature and life; they are reformed, and of rebels made loyal subjects, which they never would have been, if they had suffered themselves the desert of their sin. And is it

not

not much better that disloyal and disobedient subjects be made dutiful, loyal, obedient, and useful, than to be cut off for obstinacy in rebellion? God had said concerning wicked men, that he had much rather *that they should return and live*, than that they should die in and for their iniquities: and our Lord his Son hath answered him in the joy of his heart, in that by his suffering for them in conjunction with other his performances on their behalf, he hath fulfilled his Fathers wish, and brought his desire to pass in reference to many such sinners. And most certain it is, that this is infinitely more pleasing and *satisfactory* to God, than if all mankind had suffered the pains of eternal death for their iniquities. This hath occasioned, and will still cause infinitely more joy in Heaven, and on Earth, and more triumphant thanksgiving unto God, than there would have been if every sinner had born his own burden. On this account, our Saviour's giving himself for us, was indeed emphatically *an offering and a sacrifice*

crifice of a sweet smelling savour unto God, as St. *Paul* calls it, *Ephes.* 5. 1.

9 All these things considered and put together, it appears upon a very rational account, that there was a very great aptitude in this act of our Saviour's mediatorial obedience, to reconcile God to men, when he delivered up himself to suffer for them on the terms he did, and so to operate to our Justification.

2. As there is an aptitude in our Blessed Saviour's Mediatorial *Righteousness* to reconcile God to men in order to their Justification; so there is in another respect an *aptitude* in it likewise to *reconcile men to God* in order to the same end. And that act of Obedience to the law of Mediation which hath an aptitude in it this way, consists at least very much in a faithful discharge of his Prophetical Office as Mediator. For by a faithful discharge of this trust, and in obedience to this Law, he persuades men by the great arguments and motives of the Gospel, to be reconciled to God.

To

To this end he published the Gospel, which he brought down from Heaven, Prophetically called his *declaring the decree*, *Psal.* 2. 7. And this was done in obedience to the Law of Mediation, given by his Father, as I have shewed from *John* 12. 49. I have not spoken of my self, saith he, *but the Father which sent me, he gave me a Commandment what I should say, and what I should speak.* As the Law was given in the hand of a Mediator, *Moses*, so was the Gospel by Christ, the Mediator of a better Testament. And he confirmed it to be from God, by many signs and wonders, and mighty deeds which accompanied the publication of it by him and his Apostles, having sealed it with his own Blood. For after he had set it on foot himself, while he was on earth, and then sealed to it by his death, he afterwards, when he left the world and ascended up on high, left behind him by way of *gift* to the world, Apostles, Prophets, Evangelists, Pastors and Teachers, to Minister the things of the Gospel in his name; which Ministry

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is called the *Ministry of Reconciliation*, and the Gospel committed to their trust, the *Word of Reconciliation*, and that which they were to do by it as his Ambassadors, was, to pray, beseech, persuade men in Christ's stead, *to be reconciled* to God, 2 *Cor.* 5. 18, 19, 20. This first done by our Saviour in his Ministry, is continued by his Ministers in his name, by persuading men to repentance, and amendment of life, and to become sincerely obedient unto God, in which their being reconciled to him doth consist. And the way and means used by our Saviour, and his Embassadors, to persuade men to be thus reconciled to God, was by possessing them with a strong and vigorous *Belief* of three things especially, as great parts of the Gospel our Saviour brought from Heaven with him.

1. That God would certainly be *reconciled* to all sinners, *provided they would but be reconciled to him*, and not still persist in their rebellion: that he will certainly pardon them, and treat them as friends, if they would desist from

from carrying it any longer as enemies to him. He hath sent them word by his Messengers, that he is *not willing that any should perish, but that all should come to repentance*, 2 Pet. 3. 9. that *he would have all men to be saved and come to the knowledg of the truth*, 1 Tim. 2. 4. And because guilt makes men full of fears, and jealousies of the avenger, and not apt to believe that such as they have highly affronted, injured, and provoked, can be reconciled to them, until they have avenged themselves on them, if they have power to do it: therefore our Saviour to assure sinners of the reality of God's desire and intention of being reconciled to them, and to pardon them, if they will but be reconciled to him, hath not only given them his word for it, but a wonderful and great proof of it in what he hath done towards such a thing before ever any such favour was desired or sought for on their parts. God, he so loved the world, and was so unwilling to avenge himself on them, as that he hath given his only begotten Son, not only to tell them

them so, but also to suffer for them, to prepare the way of reconciliation between them.

All this hath been done on God and his holy Sons part towards this reconciliation, before there was ever any inclination on mans part of being reconciled to God. *God hath commended his love towards us, in that while we were yet sinners, Christ died for us*, Rom. 5. 8. *In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins*, 1 John 4. 9, 10. And doubtless this way of proceeding with enemies, if any, will make them willing to be reconciled to God: and it is indeed that which doth take with all but desperate contumacious wretches. *We love him*, saith St. *John*, *because he first loved us*, 1 John 4. 19. Our thoughts and inclinations of returning to God, and of being reconciled to him, of any love or good will towards him, take

their first rise from intimations, yea, more than so, from manifestations of Gods love to us first, and especially of such love as the giving of his Son for us bespeaks him to have to us. Hence the *preaching of the Cross*, the declaration not only that Christ hath suffered, but upon what account he hath suffered, is said to be the *power of God to them that are saved*, that is, it is Gods powerful motive by which he persuades men of his willingness to be reconciled to them, and by that means prevails with them to be willing to be reconciled to him. *The preaching of the Cross is to them that perish, foolishness; but unto us which are saved, it is the power of God*, 1 Cor. 1. 18. *All things*, saith St. *Paul*, *are of God, who hath reconciled us unto himself by Jesus Christ, and hath given unto us the ministry of reconciliation* (what's that?) to wit, *that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed to us the word of reconciliation*, 2 Cor. 5. 18, 19. This is, we see, Gods way and method

thod of reconciling the world unto himself, by making known to them, that upon account of his Son's undertaking and suffering for them, he is freely willing to pardon them, and not to impute their trespasses, but to be reconciled to them, provided they will be reconciled to him.

Hence it is that our reconciliation to God (and not only God's reconciliation to us) is so frequently as it is, attributed in Scripture to the death of Christ. *If when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life*, Rom. 5. 10. *And that he might reconcile both* (Jews and Gentiles) *unto God in one body by the Cross, having slain the enmity thereby, and came and preached peace*, &c. Eph. 2. 16, 17. And again, *having made peace by the Blood of his Cross, it pleased the Father by him to reconcile all things to himself. And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death,*

Col. 1. 19, 20, 21, 22. By these and other like Scriptures we see, that one of God's great designs in giving his Son to die for us, was the reconciling us to himself, by assuring us, that upon condition of our being reconciled, we should not have any the least cause to question his willingness to be reconciled to us, and that it is by this, that he procures a willingness in us to be reconciled to him.

This great transaction between the Father and the Son in behalf of the world, the Father's giving, and the Son's undertaking to die for the world in order to this great work of reconciliation, is the great and certain security unto men, that what was said in the Gospel touching Gods being reconcilable to sinners, and his forgiving them, provided they will be reconciled to him, shall be really performed and made good to them. Hence it is, that in regard that Christ was made Priest by the Oath of God to offer himself in Sacrifice to expiate sin, and then in vertue of that Sacrifice to make inter-

interceſſion for us, that he is ſaid to be made *ſurety of the better Teſtament*: that is, he by that means becomes a ſurety for God unto men, of the reality of his proffers and promiſes in the Goſpel to them, and of the performance of them upon the condition of their being reconciled to him, *Heb.* 7. 20, 22. The Apoſtles inference is very natural and ſtrongly concluſive when he ſays, *He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him freely give us all things*, Rom. 8. 32. Gods giving his Son to die for us, is more than the beſtowing a pardon and eternal life upon us. And therefore he having done the greater already to procure our reconciliation to him, it is an earneſt, and a pledg that he will not ſtick to pardon and to ſave us, which is a leſs matter for him to give, if we become reconciled to him indeed. If when we were enemies we were reconciled to God by the death of his Son, *much more* being reconciled, *we ſhall be ſaved by his life*, Rom. 5. 10.

This assurance which God hath given to the world of his willingness to pardon and save sinners by the death of his Son, as an earnest and a pledg of it, if they wilfully refuse not to become reconciled to him, is that which in the first times in which this was divulged to the world, brought in a considerable part of it to Christ, who by him yielded up themselves to God. In prospect of which success of this gracious design of God upon the world by the death of his Son, it was that our Saviour said, *John* 12. 32. *And I, if I be lifted up from the earth, will draw all men unto me.* So powerful a motive to reconcile sinners to God, is God's declaration by giving his Son to die for them, of his willingness to be reconciled to them, if they will but answer him in their willingness to be reconciled to him. This is the first of the three things I mentioned, which have a great aptness in them to persuade men to be reconciled to God, for which end, our Saviour does by the Gospel, as he is Mediator of the New Testament,

ment, not only reveal this, but labours to possess men with a strong *belief of it*, without which *it will not operate* on them at all towards such an end as the reconciling them to God is.

2. Another of those motives by which our Saviour by setting the Gospel on foot, seeks to reconcile men to God, is by giving them great *assurance* that God is so far from desiring to revenge himself on them, notwithstanding all their provocations, if they were but as willing as he is to be reconciled, as that in case they will be but persuaded to be reconciled to God by repentance for their former rebellion, and by becoming really obedient to their power for the future, as that then he will *bestow* upon them *everlasting life*, advance them to such a state of happiness, as that greater than which the heart of man cannot wish for or desire. And surely this, if it be throughly believed, will, if any thing will, persuade men to be reconciled to God. To this end, our Saviour hath brought life and immortality to light by the Gospel,

spel, 2 *Tim.* 1. 10. And by this motive he doth almost every where in the Gospel persuade to Faith, Love, Repentance, Obedience, and Holiness, which is the same, with persuading men to be reconciled to God; for in such things as these, doth our reconciliation to God consist. St. *John* speaks of this in a magnifying way, as the great motive to man to entertain and obey the Gospel: *This*, saith he, *is the promise which he hath promised us, even eternal life*, 1 John 2. 25. And indeed it was this that did invite men to receive the Gospel, to profess the Christian Religion at first, and which did animate them to suffer any thing rather than to renounce and forsake it, and the hope of eternal life, which they had received by it. *They took joyfully the spoiling of their goods, knowing in themselves, that they had in Heaven, a better, and an enduring substance*, Heb. 10. 34.

3. There is a great *aptitude* in our Saviours setting the Gospel on foot, to reconcile men to God, because he thereby convinceth them, that if, after

God's

God's gracious offer of being reconciled to them in case they will be reconciled to him: and if after all that hath been done by God, and suffered by his Son, to prepare the way for a mutual reconciliation between them, they shall yet *obstinately refuse* to be reconciled to God, and persist still in their rebellion and disobedience, *That then God will be so far from* being reconciled to them, and from pardoning them, notwithstanding all the willingness he hath declared to be reconciled to them, upon condition of their reconciliation to him: and notwithstanding all that Christ hath done and suffered to bring this about, as that this offer of God, and undertaking of Christ, *shall turn but to their heavier doom*, and greater condemnation in the next world. *This is the condemnation, that light is come into the world, and men loved darkness more than light*, John 3.19. *How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord himself, and was confirmed to us by them that heard him*, Heb

Heb. 2.3. It shall be more tolerable for *Sodom and Gomorrah, and for Tyre and Sydon*, in *the day of Judgment*, than for them that have refused to be reconciled to God, when by the Gospel sent to them, he hath offered to be reconciled to them, on condition that they would be reconciled unto him.

And lest any should flatter themselves with vain hopes of being saved, from the goodness of the nature of God, and the death of Jesus Christ for sinners, who yet take a liberty to live in known sin without reconciling themselves to God, by leaving it off, and returning to their duty, as too many alas do: there are two or three things revealed by Christ, to take from them such vain hopes, and to put them upon a necessity of chusing either to reconcile themselves to God, or to be eternally miserable.

1. The first is taken from the *nature* of God. The nature of God is so pure and holy, and so contrary to sin, that it is as impossible for him to be reconciled to sin, or to sinners, while by it they

they are in open rebellion against him, as it is for him to change his nature, and cease to be God. *This is the message* (saith St. *John*) *which we have heard of him* (that is, of Christ) *and declare unto you, that God is light, and in him is no darkness at all. If we say, that we have fellowship with him, and walk in darkness, we lie, and do not the truth*, 1 John 1. 5. So that, according to this message which Christ hath sent to sinners by his Messengers, it is as possible to reconcile light and darkness, as God and such as walk in darkness, that is in wilful sin. And St. *Paul* would make men themselves judges in the case, and appeals to their own reason, saying, *What communion hath light with darkness, and what concord hath Christ with Belial?* 2 Cor. 6. 14, 15. and plainly intimates, that if light and darkness are irreconcilable, and can have no communion, so is Christ and *Belial*, or a lawless man.

2. He hath taken away such vain hopes from sinners, by declaring by his Gospel, *That God without respect of persons*,

ſons, judgeth according to every mans work: that is, he will judg every man according to the right of his cauſe, without favouring or diſ-favouring the perſons of men againſt the nature and right of their cauſe: *He that hath done good ſhall come forth to the reſurrection of life, and he that hath done evil unto the reſurrection of damnation.* Even there where the Lord hath declared from heaven, that he is merciful and gracious, forgiving iniquity, tranſgreſſion, and ſin; even there he hath declared alſo, to the end men might not miſtake, *that he will by no means clear the guilty*; no, by no means, not upon any account whatſoever will he clear ſuch as are finally guilty, by perſiſting in rebellion, *Exod.* 34. 6, 7. All ſuch perſons therefore as will not be perſuaded to be reconciled to God, by becoming obedient to his government by his laws, have no more reaſon to hope that they ſhall be ſaved upon the account of God's merciful nature, or the merits of Chriſt's death, than they have to hope that God for their

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sakes will go contrary to all his declarations in his word, and contrary to the whole fixed frame of his government, by which he rules, and will judg the world. And what sinner is there that can but give himself the liberty to consider things, that is or can be so vain in his expectation, as to promise himself any such thing, since our Saviour hath said, *Heaven and earth shall pass away, but my word shall not pass away*, Mat. 24. 35. Those are the *Unbelievers* which shall certainly perish, *who will not believe God, who will not believe the Son of God*, when they have spoken their mind fully and plainly, but will needs flatter themselves with hopes that they will be better than their words.

3. Our Saviour, to take away from men such vain hopes, and to convince them of the necessity of their being reconciled to God, hath told them, that if they will not be reconciled to him, they cannot be *reconciled to happiness*; that their nature cannot be capable of the happiness of the next world, unless they are reconciled to God in this.

this. *Except a man be born again*, ſaith he, *he cannot ſee the kingdom of God*, John 3. 3. Except ſuch as have contracted ill habits by bad living, be born again, they are not capable of the happineſs of that ſtate. That is, in other words, except they *put off the old man, and put on the new*, Col. 3. 10. or which is yet more plainly expreſt, *Epheſ.* 4. 22, 23, 24. except *they put off concerning their former converſation, the old man, which is corrupt, according to the deceitful luſts, and be renewed in the ſpirit of their minds, and do put on the new man, which after God is created in righteouſneſs and true holineſs:* except this be done, they cannot ſee the kingdom of God, *i. e.* they cannot enjoy it. He doth not ſay, they *ſhall* not, but that they *cannot* ſee it. And the reaſon is, becauſe the happineſs of the heavenly ſtate is of ſuch a nature, as between which and the nature of man, as viciated and corrupt, there is no congruity. And that which hath a contrariety in it to the nature of a creature, is not matter of pleaſure, but of tor-

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ment to it. The holy God, the holy Jesus, the holy Angels, and holy Men are the inhabitants of Heaven: And what felicity can unholy men take in such company? *Solomon* saith, *the upright are an abomination to the wicked*, Prov. 29. 27. And if they be so here, where they are but in part holy; how much more will they be so in the other world, when they are altogether so. *What Communion*, saith St. *Paul*, *hath righteousness with unrighteousness?* no more than light with darkness, 2 *Cor.* 6. 14. They do not love God here as he is holy; nor is it pleasure to them to think of him as such; and therefore, unless they be sanctified and made so here, they are not capable of enjoying God in the next world; in the enjoyment of whom, the happiness of Heaven doth consist. *Without holiness no man shall see the Lord*, Heb. 12. 14. And they are such as *are pure in heart*, which shall see God, *Mat.* 5. 8. Besides, those sinful lusts which wicked men carry along with them into the next world, will keep them from being happy in what

what place soever they are, when they shall be deprived of those carnal objects to satisfie them, which they found in this world.

And lest any should think that God will be so merciful to them, as so to alter and change their nature, when they come into the other world, as that they shall be capable of the happiness of Heaven, though they are not changed in this; our Lord hath told them aforehand to prevent such a conceit, that though *many shall say unto him in that day, Lord, Lord, open unto us, for we have heard thee preach in our streets, have eat and drunk in thy presence, have propheſied and cast out devils in thy name, and done many wonderful works*, yet they having lived and died unreformed, he will then say unto them, *depart from me, ye workers of iniquity, I know you not*, Mat. 7. 22. Luke 13. 25, 26. And St. *Paul* his Apostle hath told us also, that *we must all appear before the Judgment-seat of Christ, that every one may receive according to that he hath done in the body, whether it be good or bad.*

bad. We must receive we see according to what is done in the body here in this life, before the separation of soul and body by death, 2 Cor. 5. 10. *Now is the accepted time, now the day of Salvation*, and those that out-stand this, it will be said unto them, as our Saviour doth in Rev. 22. 11. *He that is unjust let him be unjust still, and he that is filthy let him be filthy still.*

By all these Revelations made by our Saviour, he hath (as any that will consider them may easily see) put men upon a necessity of being reconciled to God, unless they had rather chuse to be everlastingly miserable. And in this with the forementioned Motives, there is a very great *aptitude* to reconciel men to God, as the reason of the thing shews, and the event hath declared.

And thus we have now seen how the Mediatory Righteousness of our Saviour, his obedience in executing the Law of Mediation, doth operate to our Justification, in refe-

rence both to God and men. By his ſufferings he reconciled God to penitent ſinners, by making ſatisfaction to his governing Juſtice, and by ſecuring the ends of his inflicting puniſhment upon impenitent offenders, while he ſpares the penitent. And by the Goſpel which he hath ſet on foot, the Holy Spirit concurring, he reconciles men to God; that is, he reconciles their minds and wills, their lives and actions to Gods Holy Nature, Government and Laws, which is their Evangelical Righteouſneſs, in which capacity, he delivers them up to God to be Juſtified and Pardoned, according to the tenor of the Covenant of Grace, which he likewiſe obtained for us, it being founded on his Mediatory obedience; of which Covenant I am now in the next place to ſpeak.

CHAP.

CHAP. III.

How and in what respect the Covenant of Grace operates to our Justification.

THE *Covenant* of Grace *operates* to our Justification in several respects. But however it doth this or in what respect soever; yet all that operation is owing to the Mediatorial Righteousness or Obedience of our Saviour. For I have shewed in what goes before, that the Covenant it self was obtained by and founded in the Mediatorial Righteousness of our Saviour; the obtaining of which, was one of the ends of the Office and Work of Christ as Mediator. And as it is one of the effects of our Saviours death, it is called a Testament, though in other respects it is called a Covenant, yea a Law. As its promises are made by God on *condition* of duty to be per-

formed by us, so it is a *pact* or *Covenant*. As it *absolutely enjoyns* that as duty, which is also the condition of our happiness, so it is a *Law*. But as it comes out of the hands of Jesus Christ, and is the *Fruit of his death*, so it is a *Testament*, because by that it receives its vigor and strength. *A Testament*, saith the Apostle, *is of force when men are dead; otherwise it is of no strength at all while the Testator liveth*, Heb. 9. 17. This being premised, I come now to shew in what respects this Covenant operates to our Justification. And this it doth,

1. By *reconciling* the *Natural Law* to the terms of the Law of Grace in the behalf of Repentant sinners, in virtue of the death of Christ for them; whose Justification and Pardon the Natural Law was against, while they remained impenitent. By the Natural Law I mean, that eternal reason or wisdom by which Almighty God does always that which is fit and becoming him towards his creatures;

creatures; and that by which his creatures do or ought to do what is fit and becoming them towards God, towards themſelves and one another. And this is ſaid to be the *Natural* Law, becauſe its determinations and awards are ſuited to the *nature of things*. As when innocent creatures are uſed as ſuch, and obſtinate ſinners dealt with as ſuch, and repentant ſinners treated as ſuch; and when creatures are more or leſs puniſhed or rewarded according as they have been and done more or leſs wickedly or worthily: or as when God does render to every one according to his works without reſpect of perſons, as the Scripture ſpeaks. Now to do according to the nature of things is to do according to right reaſon, and to do ſo is always well becoming the Agent, whether it be God or man, and cannot be otherwiſe. To this Law that of St. *Paul* refers when he ſaith, *Whatſoever things are true, honeſt, juſt, pure, lovely, of good report, if there be any virtue*

and praise, think on these things. Phil. 4. 8.

This then being the Natural Law, it must needs be always *against* the Justification and Pardon of *impenitent* obstinate sinners and irreconcilable enemies; for it would not be according to the nature of things, not according to right reason, and so not becoming the Agent, if the bad should be treated as well as the good.

But then on the other hand, the Natural Law cannot be against the justifying and pardoning of such repentant sinners for whom Christ died: Because the case of such is quite different from theirs who continue in their rebellion, and who have no share in the satisfaction which Christ hath made in the behalf of repentant sinners. Now the case of such being thus different, it would not be according to the nature and reason of things, and so not according to the Natural Law, if they should be no more pardoned than the impenitent.

penitent. Conſidering what our bleſſed Saviour hath done and ſuffered to atone God and to obtain pardon and happineſs for repentant ſinners; ſuch as are greatly diſpleaſed with themſelves for having diſpleaſed God; and that judg and condemn themſelves as guilty of folly and worthy of death; that deprecate Gods diſpleaſure, beg forgiveneſs and return to their duty; it cannot but be agreeable to the nature and reaſon of the thing, and very well becoming ſo good a being as God is, for him, for Chriſts ſake to pardon ſuch, and to reward their future Faithfulneſs, and ſincere obedience with everlaſting happineſs,

And ſo much the rather it is ſo, becauſe by the death of Chriſt for ſuch as return to God after their apoſtacy from him, the great and wiſe *ends* of Gods Government over all intelligent beings, which center in the *publick good*, are *ſecured* as well, yea better, as I have ſhewed before, than they would been by puniſhing

repentant sinners themselves for their Offences. By the securing of which ends of Gods Government, the reason of the Natural Law is fully answered and satisfied. The *publick good* in Gods Dominions, is a great end of his Government: and this publick good is promoted by Gods justifying and pardoning repentant sinners, for Christs sake, because by his doing so, sinners are prevailed with and persuaded to repent, amend, and reform, and of bad to become good, and of unprofitable and disserviceable, to become useful and profitable members in Gods Kingdom, to the increasing and multiplying of such in it, to the great joy and satisfaction of the whole. For which cause it's said, *There is joy in heaven over every one sinner that repenteth*, Luke 15.

Again, it must needs be agreeable to the Natural Law, for God, for Christs sake to justifie and pardon repentant and reformed sinners, because it is agreeable to his own nature. For that which is agreeable

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to the nature of God, muſt needs agree to the Natural Law, becauſe the Natural Law is founded in the Nature of God. Now for God to ſhew *mercy* to his creatures in all *compaſſionable caſes*, is as natural to him as to do juſtly; mercy being as eſſential to God as juſtice or any other attribute of his is. And there is no opportunity for mercy to ſhew it ſelf but in compaſſionable caſes. And if the caſe of repenting and reformed ſinners, for whom Chriſt died, being at firſt made but fallible, be not a compaſſionable caſe, I know not what is or where any will be found for God to exerciſe his mercy in.

Furthermore, the Law of Grace does not, nor indeed can, *Cancel or Relax* the Natural Law in any part (though I confeſs I with others have ſome time thought otherwiſe) and the reaſon is, becauſe the Natural Law is naturally what it is and cannot be otherwiſe. That which is in it ſelf fiteſt to be done, can never be otherwiſe under the ſame circumſtances

ſtances in which it is ſo. The change or alteration is not in the Law when it favours the ſame perſons at one time whom it diſfavoured, yea condemned, before: but the change is made in the perſons themſelves, and in the change of the circumſtances of their Caſe, by reaſon of their intereſt in Chriſts performance for them, and of their intereſt in the promiſe of the Law of Grace, they having performed the condition on which their intereſt in the benefit of Chriſts death and in the promiſes of the Goſpel, were ſuſpended.

The Law *curſeth all* tranſgreſſors of it as ſuch: and they remain under it until they are *redeemed from it*, and removed from under it by Chriſts having *born it for them*. So that the *Sanction* of the Law is *not Cancelled*, but undergon by our Redeemer for us. He hath redeemed us from the curſe of the Law by being made a curſe for us, not by altering the Law for us, Gal. 3. 13. Our Saviour hath told us, *that he which believeth*

lieveth not is condemned already, becauſe he hath not believed in the name of the only begotten Son of God: becauſe he hath not received the remedy by which he might have been delivered from that condemnation into which he was fallen. John 3. 18. He was under the condemnation of the Law Natural, before as a tranſgreſſor of that, and is now under the condemnation of the Goſpel, as a rejecter of the Grace offered by that. But when ſuch an one comes to believe, he is no longer under the condemnation of either Law or Goſpel, but both are reconciled to him through Chriſt, becauſe by his believing he is reconciled to them: not becauſe they are in the leaſt altered, but becauſe the man himſelf is altered, and the circumſtances of his caſe are altered upon the account of Chriſts performance for him.

We cannot ſay that the Natural Law was ever againſt the juſtification and pardoning of ſuch repentant ſinners for whom Chriſt undertook to ſuffer:

ſuffer: for if it had, it would be ſo ſtill now he hath ſuffered: for that Law is intirely unalterable and inflexible. *Till heaven and earth paſs, one jot or one tittle ſhall in no wiſe paſs from the Law*, ſaith our Saviour until all be fulfilled, Mat. 5. 18. Now if the Law were never againſt the juſtification and pardon of ſuch penitents as aforeſaid, then there needed no alteration to be made in it to make way for their juſtification and pardon.

And as all this appears as we ſee from reaſons taken from the nature of God, and from the nature of the Law it ſelf as reconciled by the death of Chriſt to penitent ſinners: So it appears alſo by expreſs Teſtimony of Scripture. St. *Paul* ſpeaking of ſuch repentant ſinners as in whom were found the fruits of the Spirit, ſaith, *that againſt ſuch there is no Law.* Gal. 5. 23. and if no Law, then not the Natural Law. And when in another place the queſtion is put, whether it may be ſaid that *the Law*

is

is against the promise of God? He rejects it with a kind of indignation, saying, *God forbid.* Gal. 3. 21.

To conclude then, for God to justifie, pardon, and make men happy, when in vouchsafing this favour to repentant persons, upon account of the death of his Son, his Authority, Law, and Government, is not left unvindicated, nor the ends of his Government unsecured, nor any creature hurt by it, it is doubtless agreeable to the highest reason, and therefore congruous to the Law Natural, and infinitely becoming so good a being as God is. And it may very well be, that upon this account God is said to *be just in justifying him that believeth in Jesus*, Rom. 3. 26. and *faithful and just to forgive us our sins*, 1 John 1. 9.

And this doubtless is the *satisfaction* which God the Father receives by the suffering of his Son for our sins, about which there have been so many disputes in the world. It is doubtless infinitely *satisfactory* and well pleasing to Almighty God, that by means

means of his Sons suffering, he can now shew Mercy to repentant sinners in justifying, pardoning, and saving them, without suffering the least dishonor or suspition of dishonor in reference either to his Nature, Law, or Government, and in full compliance with the immutable Law of Righteousness and Reason.

Nor will it follow from what hath been discoursed (as some perhaps may object) that the Natural Law, and the Law of Grace are all one. For although the Natural Law is not against the favour exhibited by the Law of Grace, upon the *reason and the terms* on which it is done: yet the Revelation of that *reason* which is the Mediatorial performance of Christ, is not made by the Natural Law, but by the Gospel or Law of Grace. For no man can merely by any natural light know it, but is knowable only by the Gospel Revelation or Law of Grace. *The natural man cannot know the things of the Spirit of God, because they are spiritually discerned:*

diſcerned: that is by means purely ſpiritual or ſupernatural. 1 Cor. 2. 14. For this reaſon and by reaſon of all the honor which redounds to the Eternal Father and to our Lord Jeſus Chriſt, and all the benefit which accrues to men, by this *Revelation*, which is exceeding great, it was neceſſary that this Law of Grace ſhould be conſtituted and publiſhed, as a Law diſtinct from the Natural Law.

But whereas the Scripture in ſome places ſeems to repreſent the Law and the Promiſe as *inconſiſtent*, ſo that if one take place upon a perſon, the other muſt in ſome ſort give way, according as I my ſelf have ſomtimes thought; I ſhall now look a little more narrowly into thoſe Texts. In Rom. 4. 14. it's ſaid, *If they which are of the Law be heirs, faith is made void and the promiſe made of none effect.* And again, Gal. 3. 18. *If the inheritance be of the Law, it is no more of Promiſe: but God gave it unto* Abraham *by promiſe.* For a right underſtandnig of theſe and ſuch like Scriptures

Scriptures, we must consider that the Apostle doth not in them represent the inconsistency of the Law and the Promise as they are in themselves, and in their proper use, and rightly understood; but he therein represents the erroneousness of their opinion against whom he disputes, upon the account of the *absurd consequence of it, as rendring the Law and the Promise inconsistent.* For otherwise when St. *Paul* speaks his own sense of the Law and Promise, he with great vehemency denies the Law to be against the Promises, when he says, *Is the Law then against the Promises?* God forbid. Gal. 3. 21.

The case was this; the Pharisaical Jews, held Righteousness or Justification to be by the Law, in opposition to its being by Grace. *I do not frustrate the grace of God*, saith St. *Paul* (meaning that he did not do it by his doctrine, as they did by theirs) *for if righteousness come by the Law*, saith he, *then Christ is dead in vain.* Gal. 2. 21. They held their legal

legal performances were *of themselves* a Righteousness that would *of themselves* Justifie them before God. But St. *Paul* taught that it was meerly *by grace and by virtue of Christs death*, that the faith and sincere though otherwise imperfect obedience of such as have been once sinners, is *imputed or counted* to them for Righteousness. So that their opinion of Righteousness coming by the Law, if admitted, would have rendred the death of Christ to be in vain, and the Promise of none effect or useless, which yet proceeded from Grace, and was in it self an act of Gods Grace. And *if righteousness had been by works* in their sense, *then it would not have been of Grace, otherwise Grrace would have no more Grace*, as St. *Paul* reasons. But *if it was of Grace*, as the Apostle affirmed that it was, *then it could not be of works* in their sence, *otherwise work would be no more work*. Rom. 11. 6.

So that the drift of St. *Paul* in his writings was to shew, that their opi-

nion of Justification by the Law, was pernicious, for that it opposed the Law to the Promise, as rendering the Promise useless: But that his doctrine of Justification *by Grace through Faith*, did not *evacuate* the Law nor make it useless in the matter of our Justification, but rendered both very well consistent. *Do we then make void the Law through Faith?* saith he, *God forbid: yea we establish the Law.* Rom. 3. 31. The good men among the Jews under the Law, were Justified by Grace, even then when they were approved of for Righteous upon the account of their sincere obedience to the Law of *Moses*, and accordingly they depended upon the Grace and Mercy of God for acceptation and approbation in their sincere observation of all his Laws. And therefore they from time to time stiled him a God keeping Covenant and *Mercy* with them that love him and keep his Commandments, or that walk before with all their hearts. And though the *hearers of*

the Law were not just before God, yet *the doers of Law were justified*, when they depended upon the Grace and Mercy of God for acceptation in doing their duty. Rom. 2. 13.

Conclude we then, that there is nothing in these Scriptures to prove the Natural Law and the Law of Grace, not to consist without the one being altered by the other.

And thus we see how the Law of Grace operates to our Justification, by reconciling the Original Law to us upon our repentance that was against us; it is reconciled to us, because we are reconciled to it by the Law of Grace.

By the way then it is remarkable, how greatly it conduceth to the consolation of all truly repentant sinners, and of how great a ground of their confidence towards God it is, that the Natural Law as well as the Law of Grace, is now on their side: it is not only not against them, but is made to be for them by the blessed undertaking and performance of

our Saviour for them, when once they are persuaded to be sincerely for it.

2. The Covenant of Grace operates to our Justification, as it is an *act of Grace* by which God doth *institute* and *ordain*, that Faith as it is an operative principle of sincerity of Repentance, of love to God and man, and of all holy obedience, shall be accepted and *accounted for Righteousness*, upon the account of our Saviours Mediatory Righteousness. And for our better understanding and satisfaction in this matter, I shall endeavour these three things.

1. To shew that there is a Righteousness found among men, which the Scripture calls so, and calls those Righteous that have it, their having sinned notwithstanding.

2. To shew what it is and in what it consisteth.

3. How it comes to be such.

1. That there is *a Righteousness* found among men which the Scripture calls so, and calls those Righteous

teous which have it, notwithſtanding all the world ſtand guilty before God of unrighteouſneſs, and are concluded under ſin, according to the firſt Law we were under. This is a thing ſo well known to thoſe that read the Scriptures or hear them read, that it's needleſs to cite particular Texts to prove it. We ſhall find that good men ſuch as are juſtified, are called the *Righteous* or the Juſt, no leſs I think than fourſcore times in the Books of *Pſalms* and *Proverbs*, beſides ſo many other places, as are not eaſily to be numbered.

2. That which is more neceſſary is to ſhew *what this Righteouſneſs is*, and wherein it doth conſiſt. In general it conſiſteth in *our conformity to the terms of the Goſpel*, the new Covenant or Law of Grace. As mans Natural and Original Righteouſneſs ſtood in a *conformity* in his nature and actions to the *Original Law* of Righteouſneſs, from which we are fallen: And as the Mediatorial Righteouſneſs of Chriſt conſiſteth in

his *conformity to the Law of Mediation*; so doth the *Evangelical* Righteousness of a Christian stand in his *conformity to the terms of the new Law of Grace.* And therefore as the Gospel it self is frequently called *the Faith*, and sometimes the *Law of Faith*, as being both the Object and the Rule of the Christian Faith; so is a Christians conformity to it, frequently stiled likewise, *the Righteousness of Faith* and *the Righteousness by Faith*, and the *obedience of Faith.* Rom. 3. 22. and 4. 11, 13. and 9. 30. and 10. 6. Gal. 5. 5. Phil. 3. 9. Rom. 16. 26.

Now this conformity to the Gospel which God counts to us for Righteousness, doth consist in a hearty belief or *firm persuasion* that God upon the account of what Christ our Mediator hath suffered and done for sinners, will receive such into his favour, pardon and save them, as upon such a belief do truly repent them of their sins, and seriously *resolve* and sincerely *endeavour* to please God

God for the future, in the whole course of their lives; and in *actual* resolutions and endeavours *suitable to this belief.* This belief or persuasion when it becomes thus *practical* in operations proper to the nature of such a persuasion; as it is then the true Christian Faith, so it is then also the Christians *Righteousness*; for it is imputed, reckoned and counted to them for Righteousness, as the Scripture shews.

It's true, *Abraham* is said to have had this Righteousness (Rom. 4. 11.) and *Noah* to be an *heir of it*, Heb. 11. 7. And yet we cannot say that they had any such explicite Faith in reference to Christ the Mediator, as the meanest Christian has under the Gospel Revelation. And yet their Faith in the general nature of it, was the same then with the Christians now. For they had such Revelations made by God one way or other, by which they did believe him to be reconcileable and propitious to all such as fear and love him, and sin-

cerely endeavour to please him. And upon this Principle doubtless it was, that they and other good men in those elder times, lived such holy and virtuous lives, as hath procured them upon publick Record, honour and renown for Righteous men, unto all Generations. For so saith that sacred Author speaking of them Heb. 11. 39. *These all received a good report through Faith.* Thus *Abel obtained witness even from God* himself *that he was Righteous*, by reason of his Faith in God, in conjunction with what he did by virtue of his Faith, Heb. 11. 4. And when the Scripture saith (Jam. 2.) of some of these that they were justified not *only* by their *Faith* but also by their *Works:* the meaning I doubt not is, that they were *approved* of by God as Righteous men upon the account of *both.*

It's true indeed Righteous and Holy men are frequently described by their fear of God, and by their love and obedience to him, without men-

mentioning their Faith; as at other times they are described by their Faith, without mentioning their fear, love or obedience. And the reason seems to be this, because where any one of these is in truth, there are the other also. No man truly fears God or loves and obeys him, but he that hath first Faith towards God that he is Gracious, Merciful and ready to forgive the repenting and reforming sinner: without which Faith, it is impossible to love him or reverence him with an awful love. *There is forgiveness with him that he may be feared*: feared with a fear mixed with love, as the right fear of God always is. *Psal.* 130. 4.

Now this their fear of God, love to him and care to please him which grows out of their Faith, is as I say their Righteousness as well as their Faith it self more strictly considered; because their conformity to the Law of Grace, which is their Righteousness, consists in these as well as in that, and the same promises are made

to

to these as to that. *He that doth Righteousness is Righteous.* 1 Joh. 3. 7. *All his transgressions which he hath committed, they shall not be mentioned unto him: in his Righteousness which he hath done, he shall live,* Ezek. 18. 22.

And when I say that our conformity to the terms of the Law of Grace is our Righteousness, it is to be understood of such a conformity as is *hearty and sincere*, and in the *inward* man as well as the outward, though otherwise it be not indefective in respect of extent and degree. For therein lies the difference between the perfect Legal Righteousness, and the Evangelical. The Legal Righteousness stood in a perfect and indefective conformity to whatever God commanded or the Law of Nature required of man. But the Evangelical Righteousness stands in a hearty and sincere desire, resolution and endeavour in a man to conform to all that God requires, in conjunction with repentance for defects, and in affiance in Gods Mercy through Christ for

for forgiveneſs. Although the beſt man living does not perhaps keep any one of Gods Commandments in a *Legal ſenſe*, yet the meaneſt ſincere Chriſtian keeps them all in an *Evangelical ſenſe*; that is, in ſincerity of reſolution and endeavour. *He prepares him ſelf to doe his Maſters will*, as our Saviour ſpeaks, *Luke* 12. 47. by reſolving and endeavouring to do it as well as he can, and by making uſe of all due means and helps to that end. And in this ſenſe good men are in Scripture ſaid *to keep Gods Charge, his Commandments, his Statutes and his Laws*, Gen. 26. 5. 2 Sam. 22. 22. 1 Kings 14. 8. 2 Kings 18. 6. Job 23. 11. Pſal. 119. 22, 55, 56, 67, 68. Luk. 1. 6. Not that they did ſo in the Legal ſenſe: For ſo, *there is not a juſt man upon earth that doeth good and ſinneth not*, Eccleſ. 7. 10. But they are ſaid to keep the Commandments in reſpect of the ſincerity of their endeavour, doing as well as they can. They *follow after Righteouſneſs*, and by this good men are deſcribed in Scripture,

pture, and God is said to love such as do so. Pro. 15. 9. and 21. 21. Isa. 51. 1. They still labour to do and to grow better and better: and this sincerity of endeavour proceeding from a Principle of Faith, is it by which men in Scripture are denominated Righteous: for more than this I cannot say is found in any man, and less than this I cannot say will denominate any man to be a good tnd Righteous man.

Our endeavours do not indeed *of themselves* and *without the assistance* of Gods Holy Spirit, make us of unrighteous to become Righteous. But when ever men are perswaded in their own minds to begin with honest endeavours to do their duty as well as they can, and to make use of Gods appointed means to help them therein, they will be sure of the assistance of Gods Holy Spirit to carry the work through. For God *will give the Holy Spirit to those that ask him.* Luke 11. 13. and *will work in them to will and to do well, while they are working*

ing out their own Salvation by their endeavours, *Phil.* 2. 12, 13. To him that hath a heart thus to begin well in uſing his firſt Talents which he hath from God, *to him more ſhall be given by the Spirit of God, and he ſhall have abundance*, Mat. 25. 29.

This kind of Righteouſneſs which we call Evangelical, is mentioned in Scripture under ſeveral forms of ſpeech, yet all ſignifying the ſame thing in the main, to wit, the truth and reality of Grace in the ſight of God. *It is called unfeigned Faith, godly Sincerity, holineſs of Truth, a labouring to have always a Conſcience void of offence toward God and toward men, uprightneſs of Heart, truth in the inward parts, integrity, perfectneſs of heart*, and the like. And when we find in Scripture the promiſes of Pardon and Salvation made to Faith, repentance and obedience *indefinitely*, I think we may ſafely conclude, they are made to ſuch in whom theſe are realy and indeed, though but in the loweſt degree of ſincerity; and conſequently

sequently that such are in the number of Righteous persons.

But then though the truth and sincerity of Grace in the lowest degree, will denominate those that have it, Righteous men, yet that which is truly such, how weak soever it be in the beginning, is of *a growing* nature. And the reason hereof is evident, because where men do their best endeavours from time to time; use and exercise will make them more and more perfect in their way; the repetition of acts first begetting and then increasing habits, and both together tending to more and more perfection in the Christian course. Just as it is with persons in their learning any Art or Trade: *though the beginning be but small, yet the latter end will greatly increase*; to allude to that in *Job*. The Divine Principle of Grace, which is *the seed of God* in the Soul, which brings forth the Harvest of a good Life, being in the nature of it contrary to fleshly lusts, will be still heaving at them

them to extirpate and drive them out, and aspiring after a perfect state in holiness, hungering and thirsting after Righteousness, upon which account *the way of the Just is as the shining light, which shineth more and more unto the perfect day*, Prov. 4. 18.

By the way then let it be observed how easie the Yoke of Christ our Saviour is, and how light his Burden, when he hath made the condition of obtaining the pardon of sin and Eternal Life, no harder than to repent, that we have been in Rebellion against our Maker to our own undoing, and seriously to resolve and sincerely to endeavour to desist from all acts of disobedience for the future, and to do the best we can to please him in observing those reasonable Laws of his Kingdom and Government, that are ordained for our own good, for the peace and satisfaction of our own minds, for the preservation of the health of our bodies, and for the innocent injoyments of other the comforts of this life: for

the peace likewise, order and concord of publick Communities of men both in Church and State, while every one is thereby ordered to keep his own rank and to act in his own Sphere; and to prepare us by observing them, for the enjoyment of a blessed immortality after all this: And likewise observe how unreasonable and void of all judgment and discretion it is for men to deprive themselves of all these advantages, and wilfully and desperately to run upon their own ruin, when all might so easily be prevented, as by subjecting to the easie Yoke and gentle Government of Christ, who reckons our hearty and sincere endeavours in obeying him, for obedience.

3. How this Righteousness comes to be such; to be accounted and accepted for Righteousness: and it is so upon a double account at least.

1. It is of the *Grace* of God and of our Lord Jesus Christ that it is so, it is by way of donation or free gift, without consideration had of any thing

thing in us that should render us worthy of such a favour but the contrary. It doth not make the benefit the less of Grace to us, in that it is bestowed on us through Christ, or for his sake; nor the less of Grace in God, because the Righteousness of Christ his obedient suffering upon account whereof this gift or grant is made us, was the effect of Gods gratious design of benefit unto us: *It was by the grace of God that he tasted death for every man*, as we are told, *Heb.* 2. 9. and consequently all the good that does accrue to us by it, must be of Grace.

That the introduction of this Evangelical Righteousness we speak of, was of meer *Grace* and *free gift*, appears *Rom.* 5. 17. where this effect of Gods Grace is called *the gift of Righteousness*. And in that Verse and in the Verse before and after, it is called the gift or free gift no less than four times. *Not as it was by one that sinned, so is the gift: for the judgment was by one unto condemnation; but the free gift*

was of many offences unto justification. For if by one mans offence death reigned by one; much more they that receive abundance of Grace and of the gift of Righteousness, shall reign in life by one Jesus Christ. Therefore as by the offence of one, judgment came upon all men to condemnation; even so by the Righteousness of one, the free gift came upon all men unto the justification of life. And in vers. 21. *Grace is said to reign through Righteousness to life, as sin had reigned unto death.* In these Verses St. *Paul* shews, that if the offence of *Adam* were of force to involve his whole Race in condemnation, that then the Grace of God and the gift by Grace through Christ the second *Adam* and upon account of his Righteousness, will be much more available to the justification and pardon of all men, upon supposition they receive this gift of being Righteous with that Righteousness. And let it be noted, that the *free gift* here mentioned, and the *Righteousness of one Jesus Christ*, are not the same

ſame, but the one the effect of the other: it is by the Righteouſneſs of one Chriſt Jeſus, that the free gift of Righteouſneſs came upon all men unto juſtification of life. That is as I conceive, this free gift of accounting men Righteous, if they receive it upon the terms of the giver, is granted unto all men otherwiſe ſinners, upon the account of the Righteouſneſs of Chriſt, Rom. 3. 24. *Being juſtified freely by his Grace through the Redemption that is in Chriſt Jeſus.* Here alſo we ſee that it is of free Grace that God approves of men as Juſt and does adjudg them Righteous, which is his Juſtifying of them: it is freely of Grace though it be through the Redemption that is in Chriſt Jeſus or for the ſake of his Mediatory obedience, Tit. 3. 6. *Being juſtified by his Grace*, &c.

And when this Righteouſneſs of Faith is ſaid as it is, to be a Righteouſneſs *imputed* or a Righteouſneſs that is *accounted* for ſuch, it implies, nay argues, that it is ſo in a way

of grace and favour, and not in ſtrictneſs of juſtice. As on the contrary not to impute ſin when ſin hath been committed, ſignifies to deal with ſuch perſons in a way of grace and favour, and not according to the rigor of ſtrict juſtice. 2 *Sam.* 19. 19. 2 *Cor.* 5. 19. As not to impute our treſpaſſes to us when we repent of them and ſtrive againſt them, though otherwiſe we are not without all ſin, is purely an act of grace and of high favour in God: even ſo for him to impute Righteouſneſs to us when we ſincerely endeavour to be Righteous, though otherwiſe we be not without all ſin, is an act of the ſame grace likewiſe. This Righteouſneſs of Faith, it is not a *natural* Righteouſneſs as *Adams* was while he kept his integrity, but it is ſo meerly in the account of grace and favour. It is a Righteouſneſs by Divine *inſtitution*, not otherwiſe of it ſelf ſo: its being ſo depends upon the grace and good will of God that hath appointed it ſo to be, and to be accepted

cepted and to paſs in account for ſuch. For which reaſon I conceive it is frequently called the *Righteouſneſs of God*, Rom. 1. 17. and 3. 21. 2 Cor. 5. 21. *The Righteouſneſs of God which is by Faith*, Rom. 3. 22. Phil. 3. 9. as noting it to be a Righteouſneſs of his *ordaining*, proceeding from his *Grace*, in oppoſition to mens own Righteouſneſs, which is or is conceited to be a Righteouſneſs Naturally and of it ſelf, as the Phariſaical Jews fancied their Righteouſneſs of the Law to be. *By grace are ye ſaved through faith; and that not of your ſelves, it is the gift of God*, Eph. 2. 8. That is, it is by Grace, and by virtue of the donation of God, that we are ſaved by Faith or the Righteouſneſs of Faith, and that we have ſuch a Faith or Righteouſneſs of Faith to be ſaved by.

2. It is by the Goſpel or Covenant of Grace, that this Righteouſneſs of Faith is *revealed and conveyed* to us for ſuch, and *ſtated* and ſettled for ſuch as by a Law. This way

of accounting men that have been and are sinners, to be Righteous upon their believing, is not known by any Natural Light, because it is not a Natural Righteousness, but is purely matter of *supernatural Revelation*, as it is in it self supernatural Grace. I am not ashamed of the Gospel, saith St. *Paul*, *For therein is the Righteousness of God revealed from Faith to Faith, as it is written the just shall live by Faith*, Rom. 1. 17, And again, *Now is the Righteousness of God manifested without the Law*, to wit, by the Gospel, *Rom.* 3. 21. It is by this Gospel or Covenant, that Faith is ordained to be our Righteousness and settled for such as by a Law, which therefore is called the *Law of Faith*, Rom. 3. 27. And the Gospel which conveys this Grace to us, is frequently called *the Grace of God, the word of his Grace, and the Gospel of the Grace of God.* Tit. 2. 11. Acts 14. 3. and 20. 24.

The Messias according to what was Prophesied, hath *brought in* everlasting

lasting Righteousness, by the everlasting Covenant, the everlasting Gospel; which was not in the world after the fall, but by his bringing in, *Dan.* 9. 24.

By all this it appears; that the Covenant operates to our Justification, as it gives being from God and our Lord Jesus Christ, unto that Covenant Righteousness, which is the matter of our Justification: it is that by which God doth *institute* this Righteousness: for it is a Righteousness by *institution* and not naturally such, as I have shewed. What it does in this kind, it does it by virtue of Gods designation of it to that Office, and not by its own innate virtue and intrinsick worth or merit.

When I say this Righteousness of Faith is not *naturally* and of it self such; I do not mean that those fruits of the Spirit of which it doth consist, have not in them the true nature of goodness and holiness, for that they have; but that these are not in Righteous men themselves

(that yet are Evangelically Righteous) without all *mixture* of that which deserves not the name of holiness and goodness, nor they without unrighteousness, antecedent to this, and before they had repented: and therefore is not such a compleat Righteousness as would hold measure according to the standard of the Law of innocency, if we were to be tried by that, to be Justified, or Condemned by that. In this regard the best of us have cause with the Psalmist to cry out and say, *If thou Lord shouldst work iniquity, O Lord who shall stand?* Psal. 130. 3. It is indeed a growing Righteousness, that is by degrees growing up towards a perfect state: such in whom it is, are *perfecting holiness in the fear of God.* But before it is grown to this perfect state, it is in the account of grace and by way of favour and for Christs sake, accepted and approved by God for such Righteousness, as unto which he hath promised the pardon of all past offences, and

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of all ſuch after infirmities as are conſiſtent with this Covenant-Righteouſneſs in its lower degree, and alſo eternal Life it ſelf. So that in a word this thing we call everlaſting Righteouſneſs by which we are Juſtified, owes it ſelf its very being ſuch a Righteouſneſs as it is, unto the Covenant of Grace, or that Grace of God and of our Lord Jeſus Chriſt, which is put into a Covenant for us.

3. The Covenant operates to our Juſtification, as being the *rule* by which thoſe are juſtified in judgment to be Righteous perſons, ſuch as to whom the promiſe of pardon and eternal life is made, that are juſtified at all. Righteouſneſs as I have formerly ſhewed, receives its denomination as it doth its nature, from its conformity to ſome Law. And this Covenant-Righteouſneſs the Righteouſneſs of Faith, receives its denomination from its Conformity to the Covenant of Grace, as being that qualification in the perſon, on condition of which the promiſes of the Covenant

venant are made, and therefore every man that is Justified, is Justified by this Law to be such a person as to whom the promises are made: It is by this Law that such a person is Justified in his cause: if a man be not a Just and Righteous person in the sense of this Law, he will not be Justified by God; for he judgeth of men and their cause by this Law. Jam.2.12. *So speak ye and so do as they that shall be judged by the Law of liberty:* that is the Gospel or Covenant of Grace. And our Saviour saith, *The word that I have spoken, the same shall judg you in the last day*, John 12.48.

4. The Covenant operates to our Justification, as an *instrument* of making us to become Righteous, and so capable subjects of Justification. And this it doth by way of motive or persuasion. The great and precious promises made to men in this Covenant, of pardon of sin and eternal Life, on condition of the Righteousness of Faith, Sobriety, Righteousness and Godliness and not otherwise; they

they out of a desire and love to the benefits promised, are persuaded to imbrace the condition without which they cannot enjoy them, that is, to become Righteous. The Gospel ministration is called *the ministration of Righteousness*, 2 Cor. 3. 9. And it is so both as it ministers to us the knowledg that there is another Righteousness than that which is of the Law, and also as it ministers to us powerful motives and assistances to follow after Righteousness, by which they become Righteous and so to be Justified. St. *Paul* saith, *The Gospel is the power of God to Salvation*, in as much as therein *the Righteousness of God is revealed from Faith to Faith*, Rom. 1. 16, 17. the terms on which God will account them Righteous, and the motives to make them so, these are revealed by the Gospel, by which it becomes the power of God to Salvation to those that believe it. The Gospel is a ministration of Righteousness and of Justification, as it is the ministration of Reconciliation, of recon-

reconciling us to God, of reconciling our nature to the holy nature of God, and to his holy Laws, by making us partakers of a Divine Nature, a God-like Nature, in Holiness and Goodness, which is done by the great and precious promises of the Gospel, of pardon and eternal Life, as powerful motives persuading men to become new creatures in order to the obtaining these great benefits promised and attainable only upon condition of such our reconciliation to God, which puts us into a perfect capacity of Justification, that is, of being approved of as those who have performed the condition of the foresaid promised benefits. Thus the Gospel is called the *word of reconciliation*, which was committed to the Apostles and others, and their Ministry *the ministry of reconciliation*, 2 Cor. 5. 18. 19. And by a practical knowledg and belief of these things revealed by the Gospel, men come to be justified, that is, approved of as those that have known, believed and obeyed the

the Gospel. *By his knowledg*, saith God concerning Christ, *shall my righteous servant justifie many*, Isa. 53. 11. That is, by the knowledg of him in what he is, hath done and suffered, revealed and taught.

What the Law could not do, in that it was weak through the flesh, as to *free us from the Law of sin*, and to bring us to that Righteousness which it did design but could not effect, that is now done by *the Law of the Spirit of Life which is in Christ Jesus*, to wit, the Gospel. The Law without the Gospel, could not give us that assurance of Gods willingness to be reconciled to us, and of pardon upon repentance, which the Gospel does; much less of a glorious reward of new obedience. For the promise of pardon for Christs sake upon our repentance, the promise of the Resurrection of the Body, and of the Celestial Glory, are brought to light by the Gospel, being matters of supernatural Revelation. Now it is the great assurance which the Gospel gives us of these things upon the account

of

of Christs death, that is the powerful motive of prevailing with men to be reconciled to God and to become Evangelically Righteous that they may be Justified. And therefore *the preaching of the Cross*, is said to be to *them that are saved, the power of God and the wisdom of God.* 1 Cor. 1. 18, 24. That is, it contains and lays open Gods most wise contrivance of reconciling sinners to himself, and by that means becomes his powerful motive of drawing men to it, that so they may be Justified, Pardoned and Glorified: *The Law made nothing perfect*, it is the *bringing in of this better hope* by the Gospel that doth it. Heb. 7. 19. The Law which laid a burden of strict obedience upon men, backt with severe threatnings in case of transgression, prevailed little upon men, but to keep them under a spirit of bondage to fear, while they were unacquainted with the rich grace and indulgence of the Gospel, by which the Yoke of Christ is rendered easie and

and his burden light. The Gospel prevails much more upon men when they heartily believe it, by proclaiming pardon to all repentant sinners, and immense rewards to such as shall with honest minds give up themselves to Christ to be his Disciples to learn of him by his Doctrine and Example, how to live a sober, righteous and a godly Life: And by promising Divine assistance as well as vast rewards, and acceptance of honest and sincere endeavours; and by making allowances for such frailties and defects both in knowledg and practice, as will consist with uprightness of heart towards God. And thus I have shewn how the Gospel operates to our Justification, as a great and effectual means of bringing us to become Evangelically Righteous, without which we cannot be Justified by having that Righteousness imputed to us, and by being approved of as Righteous upon the account of it.

CHAP.

CHAP. IV.

Of Faith and how that operates to our Justification.

THat *Faith* doth *operate* to our *Justification*, we are perfectly assured by the frequent and expres notice thereof we have from the Scriptures, such as Rom. 3. 30. and 5. 1. Gal. 2. 16. and others. And Faith operates to our Justification as it is the performance of that condition upon which the great and precious promises of the Gospel Covenant are made. For the Covenant consists chiefly of two parts, to wit, the *promises* which God makes of bestowing benefits on us through Christ, and of the *condition* upon which these promises are made; which condition is summarily comprised in Faith or believing.

But before I proceed further to speak of Faith, I think it not inconvenient

venient here to premise to what is to be said about Faith, as the condition of the Gospel-Covenant, somwhat to shew that the promises of pardon and eternal Life, are *conditional*. The Gospel-Covenant is directly suited to that Mediatory undertaking of Christ, by which the Covenant it self was obtained, and on which it was founded. Now I have shewed formerly, that Christ died for all men indeed, but yet it was but to obtain a conditional pardon for all men, and other benefits consequent upon it. He did not die to procure that God should be reconciled to them that should always refuse to be reconciled to him, but to obtain their pardon and restauration to the favour of God, upon condition of their being perswaded to be reconciled to him. And truly the Covenant of Grace holds an exact proportion to the Covenant of Redemption or Law of Mediation, by the fulfilling of which by Christ, the Gospel-Covenant, as I said, was obtained. As

our Saviour died for all, to put all into a capacity of being pardoned and saved, in case they should not persist finally in rebellion against God, so the Covenant of Grace promiseth pardon and salvation, just upon the same terms and not otherwise. For the Gospel denounceth a being *punished with everlasting destruction from the presence of the Lord, and the glory of his power*, against all those that *know not God and which obey not the Gospel of our Lord Jesus Christ*. So that when we compare the general promise, and threatnings in the Gospel together, we are put upon a necessity of understanding the promise in a conditional sense, otherwise the promise and threatning would be inconsistent.

And indeed the promise of those great benefits, seldom if ever are found without the condition annexed, either expressly or by plain intimation. The gracious declaration of the Gospel runs thus. *And you that were sometime alienated and enemies in your minds*

minds by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy, and unblamable and unreproveable in his sight, [if] ye continue in the Faith grounded and settled, and be not moved away from the hope of the Gospel. Col. 1. 21, 22, 23. *If* ye live after the flesh, ye shall die: but *if* ye through spirit do mortifie the deeds of the body, ye shall live, Rom. 8. 13. *If* ye forgive men their trespasses, your heavenly Father will forgive you: but *if* ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses. Mat. 6. 14, 15. *If* we walk in the light as he is in the light, then have we fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin, 1 John 1. 7. These conditional particles [if] plainly express the conditional nature of the promises, yea, and of the threatnings too. The promises are not made to such or such men by name, but to all men under such or such a qualification,

fication; as to those that believe, to those that repent, to those that obey the truth. Which qualification specifies the condition on which, and so the persons to which such promises belong. This is a thing so plain throughout the Scripture from end to end, that more need not be said of it.

Having premised thus much, I shall now proceed to shew how Faith operates to our Justification: and in order to our better understanding what influence Faith hath in our Justification, we will enquire into these particulars.

1. How it appears that Faith is the condition of the promise of pardon and eternal Life.

2. What that Faith is.

3. Why it is made the condition of the promises.

4. In what capacity men are to perform that condition.

5. How more particularly it operates to our Justification.

1. That

1. That Faith is the *condition* on which pardon of ſin and eternal Life are promiſed in the Goſpel, is ſo plain that nothing more need to be ſaid to make it evident, than only to point to the expreſs letter of the Scripture in this caſe. For pardon of ſin; this is promiſed on condition of believing, Acts 10. 43. *To him give all the Prophets witneſs, that through his name whoſoever believes in him, ſhall receive remiſſion of ſins.* And ſo is eternal Life promiſed on the ſame terms, John 3. 16. *God ſo loved the world that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh but have everlaſting Life.* If theſe promiſes are made to believers as ſuch, as we ſee they are, then believing muſt needs be the condition on which they are made. This is paſt contradiction, Jo. 3. 36. Acts 16. 31.

2. Conſider we next then, what that Faith or believing is which is the condition on which the promiſed benefits, remiſſion of ſin and

eternal Life are ſuſpended. And without all doubt it is not only a ſpeculative, but a practical belief: It is a hearty aſſent of the mind to the truth of the Goſpel, and a ſincere conſent in the will to live according to the Laws and Precepts of it. The ſame thing, the ſame Faith for ſubſtance, is in Scripture deſcribed by different Phraſes. Sometimes it is deſcribed by a *believing the record of God concerning his Son Chriſt Jeſus*, 1 John 5. 10, 11. Sometimes by *a believing Jeſus to be the Chriſt the Son of God*, John 20. 31. 1 John 5. 1. 5. And ſometimes *by a believing of the Goſpel, a believing of the truth, a believing of the teſtimony of the Apoſtles* of our Saviour, Mark 16. 15, 16. 2 Theſ. 1. 10. and 2. 13.

And it is no marvail the ſame Faith ſhould be thus diverſly expreſt, ſince a believing of any one of theſe, includes in it a belief of them all, and ſo does a belief of the Reſurrection of Chriſt, by which this Faith is alſo ſometimes deſcribed, Rom. 10. 9.

For

For he that believes the Record of God concerning Christ, cannot but believe him to be the Son of God, because that is the thing which the Father Almighty hath more than once testified by a voice from Heaven Mat. 3. 17. and 17. 5. And he who believes Christ to be the Son of God, must needs believe his doctrine, which is the Gospel, to be true. As on the other hand, whoever believes the Gospel, must needs believe Christ to be the Son of God, because it testifies so much of him; and likewise because it sets forth those many stupendious Miracles which he wrought, and how the ancient predictions of the Prophets concerning the Messias were fulfilled in him, and also his Miraculous Resurrection from the dead: by all which he is demonstrated to be the Son of God.

Now then whosoever rightly believes the doctrine of our Saviour contained in the Gospel, and of his Apostles concerning him, do believe that he died for our sins and rose

again, and that repentance or amendment of life and obedience to the Precepts of our Saviour, are indispensibly necessary to the obtaining of remission of sin and eternal Life by his Death, Resurrection and Intercession. And the reason hereof is, because these things are declared to be so in that Gospel which is so believed. And therefore whosoever does believe he shall be saved by Christs death from the wrath to come, though he does not truly and sincerely make it his business to amend his life according to the Precepts of our Saviour, believes not the Gospel, but believes that which is a flat contradiction to it, and is like those of whom the Apostle says, *they profess that they know God, but in works they deny him.* Tit. 1. 16.

Or if any man should believe this amendment of life to be necessary to the obtaining Remission of sin and Salvation by the death of Christ: Yet what would this belief avail him, if he himself should not by this belief

belief become a new man in holiness, righteousness, and sobriety of living? It is not any mans believing the most important and concerning truth, that will avail him before God, further than it tends to make him better, to make him a good man. The Devils we find confessed Christ, saying, *thou art Christ the Son of God*, Luke 4. 41. the same form of words almost *verbatim*, in which the Apostles of our Saviour made confession of their Faith, John 6. 69. And St. *James* saith, *the Devils believe and tremble*, Chap. 2. 19. But what are they the better for it, so long as they retain the same deviliſh nature which they had before? Nor can we say that mens Faith will any more save them than the Devils Faith saves Devils, whatever it is which is believed, unless that belief makes them better men in heart and Life. If a man believe aright and understands what it is he believes, he can hardly be any more careless of acting according to his belief, than he is careless of obtaining

taining the pardon of his sin and the Salvation of his Soul.

A right saving belief of the Gospel then, hath in it the spirit and seed of a good life: it hath in it virtually and *potentially*, all pious and vertuous actions. And all pious and vertuous actions that proceed from Faith, are as I may so say, but Faith diversified in several acts, and are a part of Faith, as the fruit that grows upon a Tree, is part of the Tree. And to make this appear in some instances; all those noble and generous acts of the Patriarchs and other Worthies mentioned in Hebrews the 11th. Chapter, did all grow out of their Faith, for by Faith they did them all. All the good report which they obtained upon account of their Heroick actions, is attributed to their Faith by which they did atchieve them: *these all having obtained a good report through Faith*, &c. Ver. 39.

More particularly, the Author of this Epistle to the Hebrews in Ver. 5. of this 11th. Chapter proves that it

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was by Faith that *Enoch* was translated, because he had this testimony, that before he was translated he pleased God (or walked with God, as his History relates it, Gen. 5.) which as he shews was impossible for him to have done, if he had not had Faith: for saith he, *without Faith it is impossible to please God.* So that we see the same thing is attributed to the Righteousness of his life in walking with God, as is to his Faith which produced that effect, *viz.* that thereby he pleased God. And so it is said of *Noah*, Ver. 7. that *by faith he being warned of God of things not seen as yet, moved with fear, prepared an Ark to the saving of his house*, by which action of his in conjunction with his Faith, *he became heir of the Righteousness which is by Faith.* It is said of *Abraham* also, Ver. 17. *that by Faith he offered up* Isaac. And it is said by St. *James* that by this good work of his, the fruit of his Faith among others, he *was Justified*, Jam. 2. 21. And not only so, but that

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therein the Scripture was fulfilled which saith, Abraham *believed God and it was counted to him for Righteousness,* Ver. 23. which shews that when the Scripture saith, Gen. 15. 6. that *Abrahams* believing God was counted to him for Righteousness, it was meant of his Faith as it was a vital principle of sincere obedience to God in whatever he commanded him, else that Scripture would not have been fulfilled in *Abrahams* offering up *Isaac*, and in his being justified thereby as well as by his Faith. The like is said of *Rahab, that by faith she perished not with them that believed not, when she had received the spies in peace,* Heb. 11. 31. And St. *James* saith, that she was Justified by this work which was the fruit of her Faith, Jam. 2. 25. So that we see in the Scripture-notion of Faith, to have Faith counted to us for Righteousness, and to have acts of obedience proceeding from Faith to be counted for Righteousness in conjunction with the Faith it self, is the same thing. And to be Justified

fied by Faith, and to be Juſtified by thoſe acts of obedience which are the iſſue of Faith in conjunction with the Faith it ſelf, is ſtill the ſame thing in the ſenſe of holy Scripture. All this is to ſhew what and what manner of Faith it is that is the condition on the which pardon of ſin and eternal Life are promiſed in the Goſpel-Covenant, and by which we are Juſtified, and which is counted for Righteouſneſs.

And for our greater confirmation in this, and to ſhew further that no Faith can entitle us to the promiſes of the Covenant, the promiſe of pardon and the promiſe of eternal Life, but ſuch a practical Faith as I have deſcribed, conſider theſe following particulars.

1. If none can be pardoned but ſuch as repent, nor ſee the Kingdom of God, except they be born again, as the Scripture aſſures us they cannot: then no Faith can entitle us to Pardon and Salvation, as it is a fulfilling the condition of the promiſes

miſes of the Covenant, but ſuch as is a penitential regenerating Faith, ſuch as works repentance and regeneration in men, nor till it hath wrought theſe effects at leaſt as begun. I cannot imagine what can be ſaid with any ſhew of reaſon againſt this argument.

2. St. *James* argues, that Faith which hath not works cannot ſave, Ver. 10. and concludes his reaſoning, Ver. 24. with ſaying, *Ye ſee then how that by Works a man is Juſtified, and not by Faith only,*

3. Faith and Obedience are ſo much the ſame, or at leaſt ſo inſeparable when ſaving, as that the ſame Greek word is indifferently tranſlated to *believe* or to *obey*: and ſo on the contrary the ſame word is tranſlated *unbelief* or *diſobedience*. Inſtances of this nature you have in Acts 5. 36. Rom. 11. 30, 31. Epheſ. 5. 6. Heb. 4. 11. and 11. 31. in all which you have the ſame word tranſlated one way in the line reading, and another in the margin. And *belief*

lief and *disobedience* are likewise opposed to each other as contraries, as well as *faith* and *unbelief* are, and as well as *obedience* and *disobedience* are, as you may see for instance, in Rom. 10.16. 1 Pet. 2. 7. 2 Thes. 2.12. By all which we may reasonably judg, that when Faith only is mentioned as the condition on which pardon and eternal Life are promised, yet then it is to be understood of a practical obediential Faith.

4. The same benefits, pardon of sin and eternal Life, are promised upon the condition of obedience in some Scriptures, which are promised on condition of believing in others. As for instance, *If we walk in the light as he is in the light*, we have fellowship one with another, *and the blood of Jesus Christ his Son cleanseth us from all sin*, 1 John 1. 7. Here assurance is given us of being purged from the guilt of sin by the blood of Christ, in case we walk in the light as God is in the light, labouring to be holy as God is holy,

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in all manner of converſation. And *Chriſt is the Author of eternal Salvation to all them that obey him.* Heb. 5.9. And *bleſſed are they that do his Commandments, that they may have right to the Tree of Life, and may enter through the gates into the City,* Revel. 22.14. *Not every one that ſaith Lord, Lord, ſhall enter into the Kingdom of Heaven, but he that doth the will of my Father which is in Heaven,* Mat.7.21. Now if holy obedience be made the condition of the promiſe of Pardon and Life, as well as Faith, as we ſee it is, then none but an obediential Faith, can be a performance of the condition of that promiſe. By an obediential Faith, I mean ſuch a Faith as by which a man is moved and inclined, and in ſome ſort enabled to do what is his preſent duty, ſo far as he underſtands it to be ſo. And in this ſenſe a mans Faith and his obedience are of the ſame date, and commence together. And therefore it is no marvel that the ſame promiſe of the ſame benefits is made

made to the one which is made to the other, and that both are joyned in the condition.

5. In Heb. 8. 10, 11, 12. where we have the tenour of the new Covenant declared, God promiseth to be a God only to such, and to forgive the iniquities only of such as have his Law put into their minds and written in their hearts. Where *Faith* is not at all mentioned as the condition of receiving those benefits, but the having the *Law written in the heart.* Though the having the Law written in the heart supposeth Faith, I grant, as a productive cause of it, yet we see it is not the condition of the promised benefits, otherwise than as it produceth such an effect, which effect is only here mentioned, and not Faith which is the cause.

6. When saving Faith is described by the nature of its operation upon a man himself, and not only as it acteth upon its object without him, then we are told *it purifieth the heart,* Act. 15. 9. *worketh by love,* Gal.

5. 6. *overcometh the world*, 1 John 5.4. and *sanctifieth the whole man*, Acts 26.18. And therefore we have no good reason to think Faith is a fulfilling the condition of the promise only as it acteth upon its object by way of credence or assent, or affiance either, without its transforming operation upon the Soul.

3. The next thing to be enquired into, is the reason why Faith is made the condition of the promises of the Gospel-Covenant. And the reasons hereof seem to be such as these.

1. Faith is made the *condition* of the promise, that it might appear to be of *grace* that such promise is made, and made upon such a condition as *faith* is. St. *Paul* having spoken of the promise being made through the Righteousness of Faith, and not through the Righteousness of the Law, *Rom.* 4. 13. He gives the reason of it, Verse 16. when he says, *It is therefore of Faith that it might be by grace, to the end the promise might be*

be sure to all the seed, not to that only which is of the Law, but to that also which is of the Faith of Abraham. In which words we have a general reason why Faith is made the condition of the Promise, and that is, that it might be by Grace. And another is given in a particular instance, *viz.* that the promise might be sure to all the seed.

There is a double reason why it must needs be of Grace that the great Promises of the Gospel are made to mens believing the Gospel. The one is taken from the nature of the thing, that is, of Faith it self in reference and relation to its object. For he that believes the Gospel, believes that the great blessings and benefits promised therein, are promised not for any merit of his to whom they are promised, but for the sake of another, to wit, Christ Jesus, *whom God hath set forth for a propitiation through faith in his blood*, Rom. 3. 25. And he that believes the Gospel according to what it reveals, be-

lieves alſo that it was of Grace that he was thus made a propitiation: for it *was by the Grace of God that he taſted death for every man.* Heb. 2. 9. *Not by works of Righteouſneſs which we have done, but according to his mercy he ſaved us.* Tit. 3. 5. And whoever believes all this, exalts the grace of God in ſo believing. St. *Paul*, who believed and taught this in oppoſition to the misbelieving Jews, who thought to be juſtified by the works of the Law, without the death of the Meſſias to obtain that and all other benefits, ſaid, *I do not fruſtrate the grace of God; for if righteouſneſs come by the Law, then Chriſt is dead in vain.* Gal. 2. 21. Thus he by his Faith and Doctrine, according to it, in believing and teaching Juſtification by the death of Jeſus Chriſt, did not fruſtrate but *exalt* the grace of God. Faith then in the very nature of it, does own the promiſe of all benefits to be of Grace, when made to ſuch as by ſin had forfeited all.

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The other reason why it must needs be of Grace that the Promise is made upon condition of Faith, is this; because our believing that another, to wit, Christ, hath by his own suffering, and intercession for us, obtained pardon and life upon condition of our being reconciled to God, cannot without believing a contradiction be thought to merit these benefits; but that the Promise and the benefits promised, and their being promised on such a condition as an obediential Faith is, must needs be all of Grace, and cuts off all occasion of boasting; For Christ is made to us of God, Wisdom, Righteousness, Sanctification, and Redemption, *to the end that he that glorieth may glory in the Lord*, 1 Cor. 1. 30, 31. And it is *by grace that we are saved through faith; and not of works, lest any man should boast*, Ephes. 2. 8, 9. *Where is boasting then? It is excluded, by what Law? Of works? Nay but by the Law of faith*, Rom. 3. 27.

Again, the Promise is therefore of Faith that it might be by Grace, *to the end that the promise might be sure to all the seed*, as well of the Uncircumcision as of the Circumcision. The Promise of Pardon and Life to the Gentiles the greatest sinners, upon condition of repentance, is secured and made sure to them by their believing, because the Promise so believed, is founded in the death of Jesus Christ, in whom all the promises are Yea and *Amen*. For no man can with the least appearance of reason imagine that the great God would ever expose one so great and so greatly beloved by him as his holy Son is, to such sufferings as he underwent to procure Pardon and Life for repentant sinners, were he not fully and perfectly resolved to Pardon and save them upon their repentance, notwithstanding all their sins they were guilty of before, how hainous soever they may have been. Upon which account our Saviour thus given by the Father to such an end, is said

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to be *surety of the new Covenant*, Heb. 7.22. that is, he is the great security which the great God hath given to the world of performing whatever he hath promised us upon his Sons account in that Covenant. *God that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?* Rom. 8.31. And now who sees not but that this is an act of exceeding rich Grace in God, not only to resolve to bestow upon the children of men such great things as he hath promised, but also to give them such a security for it as he hath done, by giving his Son to prepare the way for it?

Now the sense and comfort of all this Grace, and so our ascribing the glory of it unto God and our Lord Jesus Christ, depends upon our believing these things. And therefore God hath entailed the Promise of benefits upon that Faith as a condition, without which we can have no sense of all that grace of God ex-

prest in the Promise. And therefore well might the Apostle say, It is therefore of Faith, that it might be by Grace.

Besides, the Promise appears to be of *grace* in reference to the *condition* on which it is made, whether we consider the vast disproportion between the things promised and the condition on which they are promised; or the easiness of the condition it self. Considering what by sin we have deserved; it would have been matter of Grace in God and great Grace too, if he had promised us no more but a deliverance from the wrath to come, and that upon any possible condition, though otherwise never so rigorous or hard to have been performed; as suppose it had been the greatest severity the nature of man could undergo, to be exercised by us on our own bodies. If this had been the case, yet herein there would have been as much grace and favour shewed us, as such temporary

rary severities would come short of eternal torments in Hell. And if this would have been matter of grace, as most certain it would; how much more doth it appear to be so, when God hath promised not only exemption from the vengeance of eternal fire, but also to exalt our nature and to prefer us to an immortal happiness and glory, far greater probably, than the happiness of an earthly Paradise would have been, in case we had never sinned at all; and yet all this too upon so easie a condition as Faith is. For easie it is in the attaining to it, if we consider what provision God hath made, and what assistances he is ready to afford, to enable us to believe. And it's easie in its exercise and work, if we consider what we are to do by vertue of it, which besides affiance in God and our Saviour, is but to abstain from that we had better be without than have, though we should not be concerned in a future state in another world; and to do no more,

but

but what tends to the perfecting of our nature and the comfort of our lives, besides the future glory; except in the case of persecution for Righteousness sake. In such respects as these I have mentioned, it plainly appears that Gods making of Faith to be the condition upon which his great benefits are promised us, tends greatly to manifest the grace of God and our Lord Jesus Christ, and to fill us with a sense of it, for which cause we see he hath chosen it to that office of being the condition of pardon of sin and eternal Life through Jesus Christ our Lord.

And one reason why God would have his own grace so manifest in all these his proceedings and dealings with us, and why he would have us possessed with so great a sense of it, is I conceive, because he knows this is the direct way of reconciling us to himself, of making us to have good and honourable thoughts of him, such as incline and dispose us to be reconciled to him. And this

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brings me to another reason why Faith is made the condition of the great and precious promises aforesaid, which is this.

2. Such a Faith as I have described, does best accommodate Gods design of Grace towards us in reconciling us to himself by Jesus Christ, in order to our happiness; which may be another reason why Faith is made the condition of the promised benefits. There is a certain *aptitude* in Faith to reconcile us to God and to produce that in us which is the matter of our Justification, as well as of our reconciliation to God. And the reason hereof is, because the motives by which men come to be perswaded to be reconciled to God, receive their *strength from Faith* in one respect, as they do from the goodness of the nature of God and his veracity in another.

I have intimated before that it is from an apprehension which men have of Gods willingness to be reconciled to them, that inclines them to be recon-

reconciled to him. While men look upon God as a resolved irreconcileable enemy to them; well they may dread him as the Devils do, but cannot love him nor be reconciled to him, no more perhaps than the Devils can. All the good thoughts of God, as of one that delights not in our destruction, but concerns himself for our salvation, and which any way incline us to be reconciled to him, take their rise from those declarations which God hath made to us of his willingness and desire to be reconciled to us upon supposition of our willingness to be reconciled to him. Hence it is that we are said to *love God, because he first loved us* (1 John 4. 19.) *and to be reconciled to God by the death of his Son*, because God thereby commended his love to us while we were yet sinners, and gave us an ample and full proof of his willingness to be reconciled to us, as making way thereby for it, Rom. 5. 8, 9, 10. And thus *God was in Christ reconciling the world unto himself*

self by assuring us of a readiness in him to be reconciled to us, and not to impute to us our trespasses; supposing still that we refuse not to be reconciled to him, 2 *Cor.* 5. 19. By this declared willingness in God to be reconciled to us, and by his declared resolution not only to pardon us, but also to exalt us in immortal glory, provided we refuse not to be reconciled to him, but to punish us as obstinate rebels and irreconcileable enemies, if we do: I say it is by these motives that men are persuaded and prevailed withal to be reconciled to God; or to his nature, as when they become pleased with the same things which please him, and displeased with what is displeasing to him: and to his Law and Government, as when they consent to the wisdom and goodness thereof, and accordingly submit to it as best.

But then it is by means of *Faith* that these *motives* do *affect* us and operate to our reconciliation to God. There is no other way to affect the soul

ſoul with all the great things which God and Chriſt have done for us, and conditionally promiſed to us, but by means of this Faith. For we do not know that Chriſt is the Son of God, or for what end he died, nor that God will both pardon and give eternal Life to ſinners upon condition of their being reconciled to him, but by Divine Revelation: which Divine Revelation doth not affect us or *operate* upon us, further than it is *believed*. Theſe motives not being ſenſible objects, have no being in the ſoul and ſo no operation, till Faith give them a being there, by giving credit to that doctrine by which they are Revealed. For *Faith is the ſubſtance or confidence of things hoped for, and the evidence or conviction of things not ſeen*, Heb. 11. 1. *We know and believe the love that God hath to us*, 1 John 4. 16.

Faith, it is the great inſtrument of reconciling us to God, both as it acts upon its object, and as it acts upon its ſubject. Divine Revelation

is

is its object, and by crediting that, the foresaid motives are received into the soul as real things. And then Faith acts upon its subject, the soul it self in which Faith dwells, by fixing the foresaid motives in the mind and working them into the will, by which the work of reconciliation and conversion unto God is wrought and brought about. In this way or in this respect, love to God, obedience to his Precepts, and all divine virtues and holiness of Life, flow from Faith. And therefore it's no marvel that Faith is mentioned in Scripture as the *summary* condition on which the Promises of the Gospel are made. Hence we may see the reason why sanctification is attributed to Faith, as it is, *Acts* 26.18. and more particularly the purity of the heart, love to God and men, and victory over the world, *Acts* 15.9. *Gal.* 5.6. 1 *John* 5.4. Yea the whole of Evangelical Righteousness of Godly sincerity both in heart and life, so often stiled the Righteousness of God, is said

said to be by Faith, as the next and immediate productive cause of it, *under the operation of the Spirit of God*, Phil. 3. 9. Rom. 3. 22. This Faith therefore having such an aptitude in it as I have shewed, to reconcile us unto God by renewing our nature and conforming us to him, without which Faith we could not by the great and precious promises themselves, be made partakers of a divine nature, we may see reason enough why it is made the condition of the promises of the Gospel.

3. By *affiance* in God and in our Lord Jesus Christ, which is one special act of Faith, we give and ascribe unto God, as much as in us lies, the glory of his attributes and the perfections of his nature, his truth and faithfulness, power, wisdom and goodness: which may be another reason why this honour is by God put upon Faith, so as to be accounted to us for Righteousness, and to be made the condition of Gods making good to us the great promises of the Gospel,

spel, forgiveness of sin and eternal Life. By this *affiance* we venture our selves soul and body, and our whole concern for all eternity, upon the truth of Gods word and promise, upon his faithfulness and power to perform it, and upon the all-sufficiency of Christ Jesus to be our Saviour and Redeemer, when we commit our selves and the conduct of our lives wholly to his Rule and Government, out of a confident expectation of having Gods promise made good to us, and of the sufficiency and prevalency of our Saviours performance for us. This trust and confidence, God is pleased to take as such a piece of honour done to him, as that the Scripture calls our *receiving Gods testimony, a setting to our seal that God is true*, John 3. 33. a justifying of God against the jealousies and suspitions of men, and the reproach which their unbelief casts upon God, Luke 7. 29. *For he that believeth not the record which God hath given of his Son,*

hath made him a lier, 1 John 5. 10. *Thus* Abraham *gave glory to God when he ſtaggered not at his promiſe through unbelief, but was fully perſuaded that what he had promiſed he was able alſo to perform*, Rom. 4. 20, 21. And in that he did thus give glory to God in believing, this in the next words is given as the reaſon why his Faith was *imputed* to him for Righteouſneſs. *Therefore*, ſaith he, *it was imputed to him for Righteouſneſs*, Ver. 22. And thus we ſee that God is pleaſed to honour that moſt in men, to wit, their Faith, by which they moſt honour him.

4. In what capacity thoſe under the Goſpel are, to perform the condition of the promiſe by believing. For Faith is mans act, what ever the aſſiſtances are by which he is enabled to perform it. With the heart *man believeth* unto Righteouſneſs, ſaith St. *Paul*, Rom. 10. 10. For our better underſtanding in what capacity men are of believing, it will be neceſſary to conſider, 1. What God hath

hath done towards the working of Faith in men, antedecent to the act of believing. 2. What man himself can do through the antecedent Grace of God, towards his believing. 3. What subsequent Grace God does and will vouchsafe for the perfecting the work of Faith, and carrying it quite through, unto such as do not grosly neglect to do what they may and well can do, towards their own believing, by using and improving the antecedent Grace of God.

1. That which God hath done towards the raising of Faith in men antecedent to any act of Faith in them, or of any endeavours of theirs towards such a thing, is his vouchsafing unto them the Gospel, and the evidence of its Divinity, and by it to reveal to them the things which are to be believed. And this we call the objective Grace of God as well as the antecedent; and is that also which we call preventive Grace. And in these respects the Gospel is sometimes stiled the Grace of God, and

sometimes the Faith: for it is both the object of Faith, and a means to raise it in men: For Faith comes by hearing it, *Rom.* 10.17. In respect of this preventive antecedent Grace, God is said to have offered Faith to all men (so it is in the margent) in that he hath raised Christ from the dead; that is, to all to whom this is revealed by the Gospel, Acts 17.31. By this Revelation God hath vouchsafed unto all such as to whom it comes, means by which they may come to believe, if they be not greatly wanting to themselves.

2. Consider we next what men themselves can do towards the raising of this Faith in them by means of this antecedent objective Grace of God. 1. They can hear this Gospel as well as any other subject of discourse which is offered to their consideration, and this is one step towards their believing of it; for Faith comes by hearing, *Rom.* 10. 17. 2. They can consider the things they hear from it; and that's another step towards

wards believing. Thus the *Bereans* by considering of and searching into the things they heard, came to believe, Acts 17. 11, 12. They can consider whether they have not immortal souls to take care of as well as mortal bodies, and whether there be not a future state after this life: for of such things as these the Gospel treats. They can consider of such reasons when they hear them, as tend to satisfie the mind and reason of man, that there is such a future state. For Heathens by the Light of Nature without the Revelation of the Gospel, came so far as to be perswaded of such a thing. And when by considering they come to be perswaded either that there is such a future state, or that it's far more probable that there is than that there is not, then they can hardly forbear to consider and think more or less, what is like to become of them in that future state. And upon supposition that they are perswaded in their own minds that there is such a future

state, they can no more put off a desire of being happy in it, than they can put off nature it self and cease to be men. They can discern a difference between moral good, and evil in very many things, and the different tendency of them to their happiness or misery in the future state. They cannot, though they would, think that evil tends to the happiness, and good to the misery of that future state, but the contrary. They can consider and think on such things as by which the Holy Scripture directs to this happiness, as well as they can the Contents of other Books. Before men have debauched their natures by a custom of sinning, there is hardly any but have some such thoughts as these spring up more or less in their minds. And to what degree they do so, they have a tendency to bring men to a belief of the Gospel, and a good life, as I shall further shew afterwards,

3. The subsequent Grace of God and work of the Holy Spirit, is that by

by which the former considerations which had some tendency to Faith, are heightned, improved and carried on until such a Faith is produced in the soul, as is a believing unto Righteousness. And this seems to be done chiefly in some such way as this. First by presenting the objective Grace of God (the Gospel) more frequently to their consideration, and by holding their thoughts more intently upon the great and concerning matters contained therein, Secondly, by assisting the intellective faculties of the soul by more frequent and repeated considerations, to understand and discern the nature and import of the great doctrines of the Gospel, as containing Gods design of wisdom and goodness for the recovery of lost men from sin and destruction for sin, by Jesus Christ.

And by this means a greater light breaks into the soul, by which the evidence of the truth of what the Gospel reports, is better discerned than it was before, and so are a mans own great concerns for eterni-

ty, which are therein laid open. And thereby also is the mind prevailed upon to assent to the truth of our Saviours doctrine in the Gospel, and the will to consent to act according to the great concerns of a mans soul. And therefore mens conversion is in Scripture, described by their being turned from darkness to light, by their being enlightned, and having the eyes of their understanding opened, and the like.

And somtimes this work of Faith or Grace in the soul, is ascribed to the former work of God upon the mind, *viz.* the holding the mind and thoughts unto a more close, serious and intent consideration of the great things of the Gospel, and a mans own great concerns therein. Thus in Jam. 1. 25. *Whoso looketh into the perfect Law of liberty and continues therein* (i.e. *continues looking into it*) *he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.* Here we see one that continues his looking into the

the doctrine of the Gospel (which is meant by the Law of Liberty) and a forgetful hearer are opposed to each other, and so is a forgetful hearer and a doer of the work. By which it plainly appears, that the reason why the ones hearing ends in the doing of the work, and in being blessed in his deed, and the other does not, is for that the one considers and continues from time to time seriously to consider the weight and importance of what he hears, and of his own great concern in it; but the other does not, but is a forgetful hearer; as little minds it, as if he were not concerned in it.

The same thing is doubtless meant by another Metaphor which the same Apostle had used, Verse 21. Where he calls the word which is able to save the soul, an *ingrafted word.* For if the word be able to save the soul but as it is an ingrafted word, then it becomes an effectual means of salvation, as it is fastened upon and let into the soul by serious consideration.

on. For consideration answers the Metaphor of ingrafting here used. If the juice of a Cyon the Branch of a good Tree, turn the Sap of a Crab Tree Stock into it's own natnre, and cause it to bring forth better fruit than before, it is by means of being let into it and bound fast upon it, that it does so. In like manner if the word turn the temper of the soul into its own nature by mingling with it, it is by means of consideration, which unites the word and the mind, and binds it upon the soul. For the word does not work after the manner of a Charm or Spell, but operates in a way of rational consideration. For this is the way of the Spirits working by the word. When men with *open Face behold* as in a Glass the glory of the Lord, they are changed into the same image as it were by the Spirit of the Lord, 2 *Cor.* 3. 18. The Holy Spirit works this change indeed, but it is by the Gospel, and by the Gospel looked into, beheld and well considered.

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This considering temper of mind, seems to be signified by the good ground in the Parable, by which those are resembled, who when they have heard the word, *keep it*, to wit, in their minds and under consideration; in opposition to those other hearers of the Gospel, who for *a total want* of consideration, immediately lose all they hear, as those do who are resembled by the high-way on which some seed fell, where it had no covering at all: And in opposition to those who for want of *much consideration*, wither when persecution comes, like those resembled by the rocky ground on which some of the seed was sown, where there was not *much earth* to give it sufficient rooting and nourishment: And also in opposition to those who through an *insufficient degree of consideration*, have the word driven out of their minds, or weakened in its operation, by the over-powering thoughts, cares, and pleasures of this present life, as those resembled by the thorny ground have,

have; and so bring forth no fruit to *perfection*, but only the ear without the full corn in the ear, Luke 8.

In this thing, then which we call Consideration, seems to lie the difference between those who hear the Gospel so as effectually to believe it, and those other several sorts of hearers, who though they hear it, yet do not believe it to the saving of their souls. For which cause it may well be that the Author to the Hebrews, presseth the Christians who were in danger of withering like the Corn which had not much earth, through heat of persecution, to *give the more earnest heed* to the things which they had heard, lest at any time they should let them *slip*, *viz.* out of their minds, *Heb.* 2. 1. *David*, no doubt, well knew of how great concernment it is to have good things kept warm upon the mind by often repeated consideration, when he prayed thus unto God: *Keep this for ever in the imagination of the thoughts*

of

of the hearts of thy people, and prepare their heart unto thee. 1 Chro. 29. 18.

We have ſeen now in part what men (by advantage of the Goſpel which is the preventive Grace of God, antecedent to all endeavours of ours) can do towards their own believing: And likewiſe what that ſubſequent Grace is by which we are enabled to believe throughly and effectually unto Righteouſneſs and Salvation. There is yet one thing more to be taken into conſideration, before we can ſo well be reſolved as then we may, in what capacity men are of performing the condition of the promiſe of pardon and Life: And therefore I ſhall add that one thing more, which is this.

4. We have aſſurance given us of having the ſubſequent Grace of God conferred upon us to enable us to believe unto Righteouſneſs, if we do not groſly neglect to do what we can do towards our believing, in uſing and improving the antecedent Grace

Grace of God. See this clearly proved by that of our Saviour, *Mark* 4. 24, 25. Where he speaks to his followers and hearers thus. *Take heed what you hear: with what measure ye mete, it shall be measured unto you: and unto you that hear shall more be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.* By which our Saviour seems to mean, that men shall receive benefit by the Gospel, according as they attend to and consider their own great concerns handled in it: And that if by thus doing they do not neglect but use and improve this antecedent Grace, that then more shall be given; to wit, more means and more help to believe; which is the subsequent Grace I have been speaking of, by which men are thorowly enabled to believe unto Righteousness, and so unto Pardon and Life.

These words of our Saviour, which according to our translation we read,

Take

Take heed what you hear, are rendred by Dr. *Hammond*, *Conſider* what you hear. So that it ſeems, Take heed what you hear, does in this place ſignifie, Take heed to what you hear, or to give heed to it as thoſe do who conſider of it and weigh the import of it, as whether they are concerned in it, and if yea, then how far. And the reaſon which our Saviour adds to inforce this Precept and direction of his, ſhews this to be the ſenſe of it. For he ſays, With what meaſure we mete, it ſhall be meaſured to us, to wit, in the bleſſing and benefit deſigned us by ſending the Goſpel to us, which is to bring us to believe unto Righteouſneſs, that ſo we may be ſaved. And he adds again, that to thoſe that hear, *viz.* that thus hear, more ſhall be given, and backs this alſo with that general rule mentioned five times in three of the Evangeliſts: for he that hath, to him ſhall be given, and he that hath not, from him ſhall be taken even that which he hath. Now what can

the

the measure be which is meted in hearing the Gospel, to which the promise of receiving more is made? but an attentive consideration who it is that speaks, what he speaks, and of what concernment it is. And what can that measure be which is meted in hearing, which is threatned with a remanding of what had been depositted in their hands, but a not minding, regarding, or considering the weight of what is spoken, nor how they are concerned in it?

If this then be the meaning of our Saviour, as I doubt not but it is; then we see the promise of Divine assistance is made to such endeavours of ours, as we are capable of using, through that providence of God by which mans faculties are sustained and assisted to operate according to what is proper to the nature of them. So that if any man who enjoys the Gospel, perish, it is through his own neglect to do what he was able to have done towards his own believing:

ving: It is indeed for his not believing, but then the reason of his not believing and the fault of it, is imputable only unto him and lies wholly at his door. Because he might have believed and would certainly have been enabled to believe, if he had not grosly neglected to do what he could and might have done towards it.

If this were not so, that men might as certainly believe, repent and make themselves new hearts (if they can but be persuaded to do what they can do towards it) as if they had all the power requisite thereto in their own hands; then to what purpose are they required by God in Scripture as they are, to *believe*, to *make themselves new hearts*, and to *repent and turn themselves from all their transgressions, to circumcise their hearts, to wash their hearts from wickedness, to cleanse themselves from all filthiness of flesh and Spirit?* or why and in what respect else can men be said *to save themselves?* Which

yet they are, 1 *John* 3. 23. *Ezek.* 18. 30, 31, 32. and 14. 6. *Deut.* 10. 16. *Jer.* 4. 14. 2 *Cor.* 7. 1. 1 *Tim.* 4. 16. It is from the certainty of Gods cooperating with mens endeavours to the producing of these effects, if men fail not to do what they well may do, that these effects are ascribed to men as well as unto God; though God be indeed the principal Agent beyond all comparison, and men but in a very inferior degree the subordinate. Though salvation be of the Lord, and that besides him there is no Saviour, in a sense proper to him, yet in a sense proper to mens endeavours, St. *Paul* disdained not to assure *Timothy*, that if he *took heed to himself* and to his doctrine, and continued therein, that then in so doing he should both *save himself* and those that heard him. 1 *Tim.* 4. 16.

It is a common thing in Scripture where several free Agents concur to the producing of the same effect, to attribute the effect to both, though the

the Agency of the one of them be never so inferiour to the other. Thus though God is said to give a new heart and a new spirit, and to circumcise the heart (*Ezek.* 36. 26. *Deut.* 30. 6.) yet men are still supposed to be in some capacity to make themselves new hearts, and to circumcise their own hearts, in as much as they are required to do it, as I have shewed: That is, they are supposed to be in a capacity to do somthing towards it, though very little in comparison of what is done by God therein, when it is done indeed. Thus again men are required to work out their own salvation, when yet it is God that worketh in them both to will and to do of his good pleasure, *Phil.* 2. 12, 13. Which is not so to be understood as if God did work in them to will and to do exclusive of all endeavours of theirs: for if that had been his meaning, he would thereby have rendred his own exhortation and the reason of it useless, in persuading

them to work out their own salvation for that reason, because it is God which worketh in them both to will and to do of his good pleasure. Nor yet is it so to be understood on the other hand as if men could do all of themselves which is necessary for the working out or carrying the business of their salvation quite through, without supernatural assistance. But his meaning then seems to be, that it is the good will and pleasure of God to work in such men both to will and to do to the saving of their souls, who do endeavour through the preventive and concomitant Grace of God, to do what they can do towards it. When the work of Grace in man is ascribed to God and Christ, it is not to be understood exclusively of all endeavours of men. When our Saviour speaking of his Disciples bringing forth fruit, saith, *without me ye can do nothing*; he does not say nor mean, that with him they could do nothing. When it was said to the

Israelites,

Israelites, Deut. 8: it is God that *giveth you power to get wealth*, their own endeavours in that acquisition, were not excluded, but the meaning was, I suppose, that the means, the opportunities and advantages on that behalf, were of God, and the ordering of his good providence towards them. Though *Solomon* says in one place, The blessing of the Lord maketh rich, yet he saith in another, The diligent hand maketh rich. Though it be but very little which man doth towards his believing in comparison of what God doth, yet the effect of that doing, the act of believing, is still from place to place ascribed unto men; for it is they are ascribed unto men; for it is they that are said to believe. How much soever God doth in producing Faith in men, yet therein still mans faculties are preserved in such a free use and exercise, as is proper to such a creature as God hath made man to be, and from thence it is denominated his act, as I have said.

Now then if this were not so, that God hath by advantage of the Gospel where it comes, given so much power unto men of acting towards their own believing, and so much assurance of his further assistance to enable them to believe unto Righteousness, if they grosly neglect *not to do* what they can do towards it: I say if this were not so, how can it possibly stand with the infinite goodness of the nature of God, for him to damn men for not believing, or with the sincerity of such sayings of his in which he hath declared, That he is not willing that any man should perish, and that he would have all men to be saved, (2 *Pet.* 3. 9. 1 *Tim.* 2. 4.) How will God be justified in this in the sight of Angels and men, and in the consciences of condemned sinners themselves, if their unbelief and perishing for it, were not through their own neglect? And how else could mens destruction be said, as it is, to be of themselves? *Hos.* 13. 9.

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We see then from the nature of the thing and the honor of God, as concerned in it, as well as from the evidence of Scripture, what reason we have to hold that all men under the Gospel, are in such a capacity of performing the condition of the promise of Pardon and Life by believing, as that if they do it not, it is through their own gross and wilful neglect to do what they might have done towards it. And for any to make God so the Author of mens destruction, as to affirm that he never put them into a capacity of preventing it by believing, is a daring undertaking, whoever ventures upon it, and tends to tempt men to think dishonorably of the goodness of God, and of the truth and sincerity of his declarations in his word.

To say, God did give such men power in *Adam*, will not salve the business. For we cannot say that any such power was given to *Adam* himself before his fall, much less that all his Posterity had such a power

in him. We cannot say that *Adam* had power to do more than what was necessary to continue him in that state in which God created him, and consequently we cannot say that God gave him power to repent when he had no occasion for it, or power to believe the Gospel, when there was no Revelation of it, nor occasion for such a Revelation. No, this power depends upon an after-work of Grace through our Blessed Redeemer.

Nor is this doctrine touching the power which God hath given unto men of acting towards their own believing, at all contrary to that where men are said to have *believed through grace*, Acts 18. 27. or to that where Faith is said to be *the gift of God*. For it is through the preventive and antecedent Grace of God, as I have said, that they are enabled to act towards their believing. For though what they do towards their own believing, is by a free use of their natural faculties, yet it is by

means

means of the preventive and antecedent Grace of God, to wit, the Goſpel, that thoſe faculties act any thing towards their believing the Goſpel. For without ſuch an object of Faith as the Goſpel is, mens faculties could act nothing towards the believing of it. And then further, though men do exerciſe their natural faculties upon the objective Grace of God, and thereby act ſomthing towards their own believing; Yet in that hereupon more power is given them to believe home, effectually and fully to Righteouſneſs and Salvation, this power is from the ſubſequent Grace of God. So that the whole buſineſs of believing from the beginning to the end of it, is of Grace; firſt of Grace antecedent, and then of Grace ſubſequent.

There is only ſo much of man in raiſing Faith in him, as belongs to the free uſe of his natural powers and faculties. The Grace of God in working Faith, does not put new faculties into man, nor deſtroy that free-

freedom which is proper to the will as such: It only rectifies and regulates the motions and operations of the will in reference to its objects. So that the change is not natural, but moral. And this moral change in rectifying and regulating the acts and motions of the will, is made partly by opening the understanding and enlightening the mind better to discern the nature of things, and whereto they tend. And this is done partly by holding the thoughts more frequently and more intently upon things that concern the soul and another life: and partly by assisting and strengthening the understanding in making a right judgment of things. And then the will is prevailed upon to chuse the right end, and the way to it, by having the great motives of the Gospel kept upon it, by a more frequent and constant consideration. For by that more frequent consideration, and by the illumination of the mind about the great motives of the Gospel, the power

power and force of those motives is better felt by the Will. So that as a man comes to have other apprehensions of things by illumination of the mind, so he comes to have other affections for them in the acts and motions of his will. This change thus made in the mnid and will, is called the *renewing of the Holy Ghost*, because it is his work upon and by both, *Tit.* 3. 5. and a being *renewed in the spirit of the mind*, Eph. 4. 23. It is a restoring the natural faculties that were depraved in their operations, to their right use and exercise for which they were made, which was to act for the honor of their maker and for their own happiness, and not contrarywise, as they do, when perverted by the power of sin. This renovation in the natural faculties therefore tends to the perfecting of our nature. For which cause perhaps men thus renewed, are in Scripture stiled *perfect* in the favourable sense of Grace. This one thing is further to be noted, That what-

whatever is done upon the natural faculties of mind and will by the Gospel, or by the Spirit of God, to change and renew them, is also done by those faculties. Men are not made to understand or believe the Gospel which they did not before, otherwise than by exercising their mind and will about it.

By all this then it appears, I hope, that what is ascribed unto man in acting towards his own believing, is no ways contrary to Grace, unless you will say an effect cannot be of Grace, if the natural faculties have any thing to do in the producing of it, as they must, if it be mans act.

I might shew how that the Gospel by the giving of which God hath been aforehand with us and prevented all endeavours of ours, is of it self and in the very nature of it, so apt to work upon the human faculties, and to incline men to embrace it, if they would but a little attend to it and consider it, (which one would think they might easily do

do, if they would, before their natures are debauched by a cuſtom of ſinning) I ſay, it is ſo apt to gain upon them, that it hardly fails to do ſo more or leſs, but where it meets with ſuch as wilfully call off their natural faculties from attending to it and the things it treats of, and that imploy them about objects of another nature, as thoſe did who in the Parable of our Saviour are ſaid to be invited to the Supper which a King made for his Son, when they made their ſeveral excuſes. This is well repreſented by our Saviour when he ſays of ſuch, that they *cloſed their eyes*, leſt at any time they ſhould ſee with their eyes, and hear with their ears, and ſhould underſtand with their hearts, and ſhould be converted and I ſhould heal them, *Mat.* 13.15. Theſe are words which ſeem to ſignifie more than a bare omiſſion or neglect, and denote a kind of oppoſition, a ſtriving with themſelves not to think upon or to be affected with things of that nature, as thoſe

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of a spiritual concern are. And such people do not only not *incline* their ears to hear, nor *give ear* to hear, as the Scripture speaks, but they *turn away their ear* from hearing: they *reject the word of the Lord*, and *the counsel of God against themselves.*

We do not therefore attribute any such great matter unto men, when we say that they by the advantage of the Gospel, may do so much towards their own believing, if they will, as would through the help of Gods Holy Spirit (who is always ready to assist mens honest and good endeavours) issue and end in an effectual believing. Nay, there is so much of the Grace of God vouchsafed towards the calling of men by the very sending of the Gospel to them, as will in all probability prevail upon them, if they do not much oppose, resist and strive against its prevailing upon them, as I have shewed: For the Gospel is the power of God to Salvation.

Now then if this be true, that God

God by means of his antecedent Grace, hath given ſuch power unto men, of acting towards their believing unto Righteouſneſs, as hath been ſaid there is; then there is very great reaſon this ſhould be made known to them, and that they ſhould not be made believe that they have no more power of acting towards their own Salvation, than there is in a dead man to raiſe himſelf to life. I ſay there is great reaſon for this, becauſe their Salvation or Damnation are much concerned in it. For to perſuade men that they have no power to act towards their believing, is the direct way to take them off from the uſe of means tending thereto. For what greater diſcouragement can be given unto men to attempt a thing, than to perſuade them that they have no power of accompliſhing it if they do. *As good never a whit as never the better*, as the Proverb runs.

The quite contrary is doubtleſs to be done by ſuch as would not betray mens ſouls to deſtruction, nor lay

lay a ſtumbling block in their way, nor cramp their endeavours in ſeeking to be ſaved. They ſhould be throughly acquainted with what power God hath put into their hands of being ſaved if they will, by having given them his Goſpel and power to hear and conſider the terms of Salvation that are therein offered to them, and the powerful motives that tend to perſuade them to believe and obey it. They ſhould be brought to a great ſenſe that God is not nor will be wanting to them in his Grace and aſſiſtance, nor in the matter of their ſalvation, if they be not greatly wanting to themſelves in not doing what they may and can do towards it. That God hath ſet life and death before them and perſuaded them to chuſe life, and that he hath given them power to do ſo much towards it, by the helps wherewith he hath prevented them, as that he will not fail to give them ſo much more as ſhall put them into an immediate capacity of ſalvation, if they will but make

make ſuch uſe as they may and can, of that which he hath already given them: And that therefore if they periſh, it is of their own choice, becauſe they judg themſelves unworthy of everlaſting life. And that for this cauſe they will be left without all excuſe if they periſh, and that God will be juſtified in their condemnation, in that he hath done that which was ſufficient on his part to have prevented it.

It was not the manner of our Saviour to perſuade men that they could do nothing towards their own ſalvation, but complains of them ſaying, *ye will not* come to me that ye might have life: how oft would I have gathered you as a Hen gathereth her Chickens under her wings, and *ye would not*; and expoſtulates the matter with them, ſaying, *yea and why even of your ſelves judg ye not what is right*: And from time to time cryed to them in his doctrin with an extended voice, ſaying, *whoſoever hath ears to hear let them hear*:

meaning, that if they would make use of their teachable and considerative faculties in any thing, then about those things he preached among them. And upbraided those that would not, when they had eyes to see, and ears to hear, other things wherein they were nothing so much concerned as they were in his doctrine, saying, *they seeing, see not, and hearing, hear not, neither do they understand.* And can any man that thinks well of our Saviour, wisely think also that he upbraided them for not doing that which they had no power to do.

Nevertheless although it be Gods *ordinary* declared method of proceeding with men in reference to their salvation, to add a subsequent power to enable such to believe unto Righteousness, who had not grossly neglected to use and improve the antecedent power and Grace which had been vouchsafed them before: yet doubtless God always reserves unto himself a liberty of acting *extraor-*

traordinarily in a way of Grace towards men, where and when and to what degree he pleaſeth, though they have not improved, but groſly neglected their firſt talents. Several inſtances of this nature there have been in men whoſe natures and lives have been debauched with a cuſtom of ſinning, who yet have been ſurpriſed as it were on a ſuddain, and their conſciences awakened and let looſe upon them, either by a Sermon, or ſome great affliction, or ſome other providence, and ſuch a change preſently wrought, that they have afterward become very good men. And ſo God hath been found of thoſe that ſought him not, as the Prophet ſpeaks; as he was by the extraordinary Converſion of thoſe of the Gentile Nations upon the firſt going out of the Goſpel among them, many of whom till then had lived without God in the world, as the Apoſtle ſpeaks.

Now this liberty of ſhewing more Grace and favour to ſome than to

othres, God may well make use of, and yet no man have cause to complain that he does so, so long as he is not wanting to the rest in that which is sufficient unto their Salvation, but puts it within their own power to be saved, if they will. So that if they perish, it is through their own wilful neglect to do what they might have done. Indeed God can no more wrong one creature than another, because he cannot but do right to all: But in dispensing favours, it is nowise unbecoming his wisdom and goodness, to do more for one creature than for anotheer; no more than it was in the work of Creation, when he did not make all Men Angels, nor all Brutes Men. *Is it not lawful for me to do what I will with mine own? Is thy eye evil because I am good?* saith the Housholder in the Parable, to him that murmured for that he that laboured but one hour in the Vineyard, had as much as the hire of another for a whole day came to, *Mat.* 20.15.

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Since then it is but Gods unusual and extraordinary way to convert some such men by surprising them with the mighty operations of his Grace, as had in a manner wholly neglected the improvement of their first Talents, the antecedent Grace of God: And since he hath made no promise of doing so for any man, but rather on the contrary threatened to take away from such that which they had received before; It remains then that no man presume or take any encouragement to neglect Gods ordinary and prescribed way and means of attaining to Grace and Salvation, in hope that God should go out of his usual way to meet with them and to convert them in a way and manner that is unusual and extraordinary. No man in his wits will act by such measures in things pertaining to this present life and the outward man. Some men we now and then see have strange and fortunate hits in the world, Estates conferred on them unexpectedly with-

out any labour or industry of theirs. But will any man in hopes it may so fall out with him, neglect to labour in his calling for a lively-hood? To be sure no man worthy the name of a man will. What folly then is to be compared with that which such men commit, that despise their own souls in taking less care for them, though of eternal duration, than for this short and transitory life?

But yet although God hath not promised that any shall *have*, but those that *ask*, nor *find* except they *seek*, nor have it *opened* to them, unless they *knock*; to the end that none might promise themselves an obtaining without so doing: And although God vouchsafeth unto men the Gospel as a means sufficient of it self to persuade them to consider their eternal concerns, and to look after them more than any thing that concerns only this present life, and to learn them without all excuse if they do not: Yet when I consider the

the exceeding riches of the goodneſs of God, and how full of compaſſion he is, and how unwilling he is that any ſhould periſh; I cannot, I confeſs, but think that he does more to prevent the deſtruction even of thoſe that do periſh, than what is abſolutely neceſſary and barely ſufficient to prevent it, if men did not through their own obſtinacy and wilfulneſs receive ſuch Grace of God in vain. I cannot but think that God does more to bring men to repentance, both thoſe that do and thoſe that do not actually and eventually repent, than what he ever promiſed or engaged himſelf to do, by his ſpirits ſtriving with them by many inward and ſecret motions and operations upon their minds and conſciences, until by long and obſtinate reſiſtance, the good ſpirit is cauſed to withdraw his applications; by which withdrawing that which they before had, is taken from them, according to what is threatned to ſuch as will not improve their Talent,

and they delivered up to a reprobate mind to be hardened. Why ſhould we not think but that God is as ready by his Holy Spirit to excite and ſtir up men to that which tends to their happineſs, as evil ſpirits are to tempt them to that which tends to their deſtruction? When all the methods whereby God ſeeketh to bring men to repentance are thwarted and withſtood, the Holy Ghoſt is in Scripture then ſaid to be reſiſted: Which ſhews, that the Holy Ghoſt is much concerned in thoſe methods.

I doubt not but that when the Scripture ſaith that God would have all men to be ſaved, we may ſafely conclude, that he uſeth all means both internal and external to effect it, ſo far as is agreeable to his perfect and unerring wiſdom, when all circumſtances in the caſe are weighed and conſidered; and that it is really better and will appear ſo one day, that ſuch men ſhould periſh which do periſh, rather than any more

ſhould

should be done by God to prevent it, than he hath done before destruction befal them. And it is better, not because God takes more pleasure in the damnation than in the salvation of such as perish, simply and in it self considered: For he himself hath told us, and sworn it, lest we should not firmly believe it, That *he hath no pleasure in the death of the wicked, but that the wicked turn from his way and live*, Ezek. 33. 11. But it is better in reference to the publick good of his Creation in general, the peace and good order whereof is thereby secured, which otherwise was and still would be disquieted and put into confusion by them, as it is now by the Devils, while they are not shut up in Prison, as hereafter they will be. This reason of the punishment of such as have neglected their own Salvation, as it refers to this publick good, is implyed in those words of our Saviour, *Mat.* 13. 41. Where he says, *The Son of man shall send forth his Angels, and they shall*

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gather out of his Kingdom all things that offend, and in those likewise, Ver. 49. where he says, *so shall it be at the end of the world: the Angels shall come forth, and sever the wicked from among the just*. And another reason among others of such mens punishment referring to the publick good, is, That virtue and goodness on the one hand, and wickedness and vice on the other, might the better appear to be what they are in their own nature, by their sensible effects. and so be loved or hated accordingly; which we cannot conceive they would ever be so effectually as now they are and will be, if they were not attended with rewards and punishments by the wise ordering of the Author and Governor of all beings. It was by the sensible effects of eating of the forbidden Tree, that *Adam* had that knowledg of evil as differing from good, which he had not before. Now such knowledg of the the difference between good and evil by rewards and punishments, is

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of great uſe in the univerſal Kingdom and Government of God. And if it were not better in reference to the general good, that men ſhould periſh for their wilful neglect and refuſal to make uſe of ſuch means to prevent their deſtruction, as God hath vouchſafed them, and by the uſe whereof they might have prevented it if they would, we could not well conceive how there ſhould be any ſuch thing as the deſtruction of wicked men, other than what lies in the very nature of their ſin it ſelf, (it putting the courſe of nature into diſorder, confuſion and torture) ſo long as God takes no pleaſure in their deſtruction for their deſtruction ſake.

So much may ſuffice to ſhew in what capacity men are of performing the condition on which the pardon of ſin and eternal life are promiſed; which performance is of abſolute and indiſpenſible neceſſity to their juſtification. And if in doing this I have ſaid more than was barely

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necessary to this end, yet perhaps not more than was necessary to prevent mens misunderstanding misinterpretation and misimprovement of what was necessarily said on that head of discourse; considering how apt some of weak minds are, to suspect, if not to cry out *Pelagianism*, where any ability in men to work out their own salvation, is mentioned, though there be not the least ground for it.

5. The last thing I proposed to inquire into concerning Faith, is how we may conceive that Faith does more immediately *operate to our justification*. And what hath been said already touching Faith in the forementioned particulars, may with a little reflection upon them, satisfie us in this enquiry. For such a Faith as I have described, a Faith that is a vital and vigorous principle of Regeneration and of a holy life, does *Operate* to our Justification as it is our *Covenant-Righteousness*, as it is the performance of the condition on which

which pardon of ſin and eternal Life are promiſed. For as it is ſuch and as it comprehends in it its proper effects, it doth *conſtitute* thoſe in whomſoever it is found, *Righteous* perſons according to the tenor of the Goſpel-Covenant, and ſo qualifies them to be ſo adjudged by God againſt all accuſations to the contrary by what or by whomſoever. It is that which makes their cauſe good when they come to be tried and judged by the Law of Liberty, becauſe it is all which that Law requires to denominate them Righteous, and to entitle them to the benefit of that Law. This Righteouſneſs of Faith is the eſſential matter or material cauſe of our Juſtification, without which no ſuch thing could be, and ſuppoſing which, it cannot but be, ſo long as the Goſpel-Covenant ſtands in force. It makes thoſe that have it, the proper *ſubjects* of Juſtification: for as God will condemn the wicked, ſo he will moſt certainly Juſtifie the Righteous, ſuch as

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are made ſo by his own Grace: without reſpect of perſons he judgeth acocrding to every mans work and the nature of his cauſe. In theſe and the like reſpects doth the Righteouſneſs of Faith operate to our Juſtification. Theſe things ſtand proved in what hath been ſaid before in opening the nature of the Covenant of Grace, and the nature of Faith and the reaſon of its deſignation by God to its Office and work. And may be yet further confirmed by thoſe Scriptures where Faith is ſaid to be *counted and imputed to us for Righteouſneſs*, as it was to *Abraham*, Rom. 4. 3, 6, 11, 22, 24. Gal. 3. 6. Gen. 15. 6. Jam. 2. 23. For if God count it to us for Righteouſneſs, then it is our Righteouſneſs: for God accounts of things but as they are when they are what they are of his own making, as this Righteouſneſs of Faith is. And if this Faith be our Righteouſneſs in Gods account, then they muſt needs be Righteous in his account that are

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Righteous with this Righteousness, and be approved of and adjudged such by him. And thus Faith operates to our Justification as it is the essential and intrinsical matter of our Justification.

CHAP. V.

How God himself operates to our Justification.

I Come now in the last place to enquire in what respects Justification is attributed to God, and what his operation is in producing this great effect of Justifying such as have been sinners. That he doth Justifie believers by some acts proper to him, is no Christians doubt. *It is one God which shall Justifie the Circumcision by Faith, and the Uncircumcision through Faith*, Rom. 3. 30. Who shall lay any thing to the charge of Gods elect? *it is God that justifieth*, Rom. 8. 33.

Now

Now God may be said to Justifie in several respects, some more remote, and some more proximate and immediate. God is the Author, Spring and Fountain, and principal efficient cause of all other causes that any way concur or cooperate to our Justification. Christ himself which is the foundation stone in this building, by virtue of whose Mediatorial Righteousness we are Justified, *he is made to us of God, Wisdom and Righteousness*, 1 Cor. 1. 30. It is also God which hath given being to the new Covenant which is the Covenant of his Grace, by virtue of which also we are Justified. And the Righteousness of Faith which is the matter of our Justification, is of Gods working in us by his Spirit. Whence it is that both our Sanctification and Justification, are attributed to the Holy Ghost, 1 Cor. 6. 11. *But ye are sanctified, but ye are justified, in the name of the Lord Jesus and by the Spirit of our God.*

But that which we have now principally to consider, is, what that last

last act is or those last acts are by which God Justifies us. And his operation herein is judicial; for he Justifies as a Judg, and therein proceeds by his own Law of Grace, as the rule of judging of men and their cause. And Gods judicial Justification of men, doth stand I conceive in these two things principally.

1. God in justifying of men *approves* of them for such as have performed the condition, on which he in the Covenant of Grace promised pardon of sin and eternal Life: That is, he approves of them for true believers and such as have given up themselves to obey the Gospel, to live according to the doctrine of their Saviour, and adjudgeth them to be such.

2. Those whom God approveth of as true and sincere observers of the new Law, the Gospel or Covenant of Grace, those he adjudgeth to be Righteous persons, and that Faith of theirs by which they have fulfilled it, to be their Righteousness

True believers and such as have given up themselves to obey the Gospel, they are Justified by the Gospel; that is, they are Righteous in the sense and meaning of that Law. For that practical obediential Faith of theirs, is their conformity to this Law of Christ the Gospel, and therefore it must needs be their Evangelical Righteousness. But there is this difference between being justified by the Gospel, as it is the new Law of Grace, and by being justified by God: The Gospel-Covenant pronounceth all true believers in *General* to be Righteous persons, but doth not determine whether this or that person in particular be a true believer, and so a Righteous man or woman. But God in justifying men determineth and adjudgeth this and that man in special to be a true believer, and therefore a Righteous man in the sence of the Law of Grace. It is the work of a Judg to apply the Law as a general rule, to the special cases of particular men, and

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to justifie or condemn men in particular in reference to their particular cases, by and according to the general rule of the Law. And so doth God the Judg of all, in the case before us. He knows and considers every man in particular, whether he be a true believer or not: And those whom he finds to be so, those he adjudgeth to be Righteous according to the tenor of the Gospel, which is his justifying of them.

Now that God justifieth men this way and after this manner, does I conceive plainly and fully appear by those Scriptures which tell us, that God doth justifie us by Faith, and that he doth impute or account Faith to us for Righteousness. One vein of Scriptures acquaints us that God justifieth us by Faith and through Faith, *Rom.* 3. 28, 30. and 5. 1. *Gal.* 2. 16. and 3. 8. By another vein of Texts we are told, that God imputes, accounts and reckons Faith to us for Righteousness. *Gen.* 15. 6. *Rom.* 4. 3, 5, 11, 22, 24. *Gal.* 3. 6.

Jam. 2. 23. Now these two veins of Scripture put together, the sense that results out of them is I think plainly this, *That God justifies us by accounting our Faith to us for Righteousness.* This is so plain, as that I know not what can well be plainer. In the one vein it's said that God justifieth us by Faith: in the other that he imputes and reckons Faith to us for Righteousness. And for God to account Faith to us for Righteousness, and to reckon and adjudg us to be Righteous upon the account of our Faith, signifies I think, the same thing.

That God justifies men by approving and adjudging them to be Righteous by being true believers, and therein conformable to the terms of the Gospel, on which the promises of it are made, will further appear, if we consider Justification in a notion opposite to condemnation. In condemnation or when men are condemned by God, they are convicted of a double guilt. First,

First, of a guiltiness of fault; that they are guilty of such transgression of the Law by which they are tryed, as is damnable in the sense of that Law. Secondly, of the guilt of penalty, upon which they are adjuged and sentenced to suffer that penalty. The guilt of fault of which they are convicted and for which they are condemned to suffer the penalty, is *final infidelity, impenitence and wilful disobedience* to the Gospel.

Now God in justifying men, does as Judg vindicate and defend them against all accusations, from being guilty of such unbelief, impeniteney and disobedience; which vindication and defence, is the same thing with his adjudging them to be true believers, penitent, and such as have delivered up themselves sincerely to obey the Laws of their Saviour, which is his justifying of them.

And now having thus endeavoured to open and explain the doctrine, the nature and notion of Justification in its several causes; I shall now

recapitulate or rehearse in a few words, the sum and substance of what hath been more largely discoursed about it; to the end the whole of it may come under our view at once.

The obedience of Christ to the Law of Mediation in dying for us does operate to our Justification, by obtaining terms of Gods being reconciled to us: and his obedience to the same Law in publishing the Gospel, does operate to the same end, by persuading us by it to be reconciled to God in observing those terms, upon the observation of which, we become justified by God as well as reconciled to him, and justified because reconciled.

The new Covenant operates to our Justification, by virtue of the death of Christ by which it was obtained, as it is a new Law of Grace, stating, setling, and setting forth the benefits therein promised; pardon of sin and eternal Life, and also the terms on which these benefits are

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to be conferred and received, to wit, a vigorous and operative Faith: and this Covenant further operates to our Juſtification, as by the promiſe of the foreſaid benefits, it is Gods great inſtrument to perſuade men to obſerve and perform thoſe terms or that condition in believing, on which they are promiſed, which performance is that which qualifies us for the bleſſing of being Juſtified.

Faith operates to our Juſtification as it is the performance of the condition on which the promiſe of the Pardon of ſin and eternal Life is made through Chriſt: and as that Faith is the new Covenant-Righteouſneſs, and ſo the matter of our Juſtification.

Almighty God himſelf operates to our Juſtification, as he reckons, imputes, and counts this Faith to us for Righteouſneſs, and as he does approve each one that hath this Faith as a Righteous perſon according to the tenor of his own Law of

Grace, and as he doth adjudg him to be so.

Having as I conceive now competently proved that Gods judicial Justifying of us, stands in his adjudging us to have performed the condition on which he hath promised Pardon of sin and eternal Life, in that we have believed the Gospel and delivered up ourselves to the conduct of it; and likewise in accounting this Faith to us for Righteousness, and in approving of us as Righteous hereupon: I shall now proceed to shew somewhat of the difference that is between Justification and Remission of Sins, at least as I apprehend it.

CHAP.

CHAP. VI.

Of the difference between Juſtification and Remiſſion of ſin.

THere is doubtleſs ſuch a thing as a real difference between Juſtification and Remiſſion of ſin. For when St. *Paul* ſaith that Chriſt is made to us of God *Righteouſneſs, Sanctification and Redemption*, 1 Cor. 1. 30. he certainly means ſomthing elſe by *Redemption* than he doth by *Righteouſneſs*. That by *Righteouſneſs* in this place he means *Juſtification*, I think none will deny. By Redemption doubtleſs he means a deliverance firſt and laſt from all the evils and miſeries we ſuffer or have deſerved by reaſon of ſin: deliverance and *exemption* from which, is *properly pardon* in act. And indeed St. *Paul* in another place explains Redemption by Pardon, when he ſays, *in whom we have Redemption through his*

his blood, even the forgiveneſs of ſins, Col. 1. 14. We ſee then that St. *Paul* did reckon Juſtification and Remiſſion of ſins to be two diſtinct things, benefits of a different nature. I ſhall now name to you ſome of thoſe things wherein they differ.

1. Juſtification is Gods *adjudging* us to have performed the condition in believing, on which he hath made promiſe of Pardon. But Pardon it ſelf is his *conferring* that benefit upon us which he conditionally had promiſed. By the one God approves of us as having done our part and duty in *keeping Covenant with him*: By the other he *keeps Covenant with us* in performing what he promiſed. And therefore Juſtification and Remiſſion of ſin ſeem to differ as much as Gods adjudging us to have performed the condition on which he promiſed Pardon, differs from actual Pardon it ſelf; and as much as his adjudging us to have kept Covenant with him, differs from his keeping Covenant with us.

2. By

2. By Justification we are *acquitted* and absolved from being guilty of *infidelity, impenitency and insincerity of obedience:* But we are *not thereby acquitted* and absolved from being guilty of *all other sins*, but come to be *discharged* from them by way of *Pardon*, whether they be sins against the Law or against the Gospel, whether wilful and presumptuous sins before conversion, yea former infidelity and impenitency, or of human frailty and infirmity after, together with all defects and imperfections of duty towards God and towards man. A pardon of all these is promised on condition of that Faith with its effects, by which God Justifies us and approves of us as Righteous and good men, according to the tenor of the Gospel or new Covenant. But then Gods pardoning these sins, and his Justifying us as not guilty of present infidelity, impenitency, and insincerity of obedience, on which he promised Pardon, are things greatly different.

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Some becauſe they cannot underſtand how we can be juſtified by any Righteouſneſs but ſuch as is commenſurate and *adequate to the demands of the Law:* and becauſe there is none to be found in any man but in our Saviour himſelf; therefore they think we cannot be Juſtified any other way than by having his perſonal numerical Righteouſneſs transferred to us and ſo made ours, as that we by it may be accounted to have fulfilled the whole Law and anſwered all the demands of it. But ſuch ſhould conſider that we do not come off from the charge that lies againſt us for not anſwering the demands of the Law, by our fulfilling it by another, but by being *Pardoned* by virtue of Chriſts atonement, and by virtue of the new Law of Grace which he hath obtained by his obedience, we performing the condition, on which Pardon is procured and promiſed; which performance, God according to his Grace in the Goſpel, counts to us for Righteouſneſs.

3. That

3. That Righteousness of Faith by which we are Justified, *qualifies* us for the *positive* happiness and glory of the next world: but so does not Remission of sin as such. That operative Faith by which God Justifies us, *renews* our nature and makes us inherently Righteous, without which we cannot suppose that God would adjudg us Righteous; without which neither can we so much as see the Kingdom of God or be capable of enjoying the heavenly state. But now this *renovation* in our nature, is not made by Remission of sin. That makes a change in a mans state indeed, but the change which is made in our nature by which we are made capable of the heavenly glory, is by that Faith and the Righteousness of it, by which we are Justified. And therefore there is a great difference between the Righteousness of Justification and Remission of sin in this respect also.

By reason of which difference, I cannot understand how it can be truly

said,

said, That Justification by Remission of sin (as some phrase it) *will stand us in as much stead before the Tribunal of God, as Justification upon a perfect justice would do.* For if it could be supppos'd (as it cannot upon good ground) that Remission of sin might be had without any inherent Righteousness in our nature, yet we could not thereby be so much as capable of being partakers of the inheritance of the Saints in light, for which they are *made meet* by that change which is made in their nature through Faith, which God in Justifying of us, reckons to us for Righteousness.

4. Pardon of sin, as it does not qualifie our nature for the heavenly glory, so neither does it at all *entitle men to it*, as the Righteousness of Justification by Faith does. We that forfeited the first right which man had to happiness, by our Apostacy from God, can now have no right or title to it but what God of his own Grace through Christ is pleased

pleased *to give us*, or by gift or grant to make over to us. And this right which he has given us, depends partly upon a *conditional promise* of his; and partly upon *Gods adjudging us to have performed that condition* mentioned in that promise. Now God in his new Law of Grace, upon account of what our Saviour hath done and suffered to obtain it, hath made promise of eternal Life to us upon condition of our believing and obeying the Gospel. Which condition being performed by us, our initial right to eternal Life accrues to us from this promise of God founded in our Saviours Mediatory performance. But then our *compleat* right to it accrues to us from a *judicial act of God*, which is his adjudging us to have performed that condition on which eternal Life is promised. The one is as a right in Law, the other as a right by act of judgment grounded on Law. Which judicial act of God, is that by which he Justifies us, as that

Judg'

Judg to whom it belongs to judg, whether the terms of his own Law of Grace be performed or no, before he confers the benefit promised therein. And whenever he doth adjudg us to have performed those terms; that judgment and determination of his for us, gives us an *immediate* and compleat right and title to the heavenly happiness.

But now Remission of sin or impunity, was never made the condition of the promise of heavenly glory, nor is it mans act but Gods, and so not capable of being made a condition of such a thing: And therefore it cannot in virtue of any promise, give us that which I call our initial right to the heavenly glory, which right accrues to us by virtue of Gods promise, upon our performance of the condition of it. Nor can this Remission give us that immediate and complete Right to the heavenly glory, which flows to us from Gods adjudging us to have performed the condition on which he hath promised

miſed it; becauſe this Remiſſion is no condition of Gods promiſe to us, nor act of our performing. Here then is a manifeſt difference between Remiſſion of ſin and Juſtification, in reſpect of the right we have by the one which we have not by the other, to the heavenly glory.

Some have indeed argued that Pardon of ſin will ſtand us in as much ſtead as to our reſtauration to happineſs, as *a perfect legal* Righteouſneſs would have done to have continued us in it. Becauſe as they reaſon, the puniſhment of loſs is by Pardon taken off, as well as the puniſhment of ſenſe: and that as by Pardon we are delivered from the one, ſo by it we are alſo reſtored to our title to the other, to what we loſt and ſo to a title to eternal Life. The force of which arguing depends upon a ſuppoſition which will not be granted, nor as I conceive ever be proved. And that is, that if *Adam* and ſo his poſterity had continued in their integrity, they

would thereby have had a right and title to the Celestial happiness and glory of the upper world. Whereas St. *Paul* tells us, *that flesh and blood cannot inherit the Kingdom of God*, and that the *first man was of the earth earthly*, 1 Cor. 15. 47, 50. So that *Adam* himself should he have continued in that perfect state in which he was created, yet would not for all that have been capable of the Celestial glory, unless he had put off flesh and blood, or else should have had his body transformed from natural into spiritual. Which whosoever affirms that he should, will doubtless be wanting in his proofs. It is far more probable that the design of Christs undertaking as Mediatour, was to *advance the nature of man to a more glorious perfection* and happiness than that which was natural to him in pure nature. He was made *a little lower* than the Angels, though he was crowned with glory and honor. Psal. 8. 5. *But they that shall be accounted worthy to obtain*

obtain that other world and the resurrection from the dead, are *equal* to the Angels: Which cannot be meant in respect of *immortality* only; for *Adam* who was made lower than they, would have been equal to them in that, had he never sinned. *Luke* 20. 35, 36. But our blessed Saviour *came that we should have life; and that we should have it more abundantly*; a life surpassing that which was lost by the fall, *John* 10. 10. And he hath taught his Disciples and followers in hope of this Celestial glory, to set more light by this world, than perhaps *Adam* would have been obliged to, had he never fallen, and hath given several other precepts, which perhaps transcend the natural Law it self, as to what *Adam* was obliged to by it before his fall, and all to qualifie them for a higher state.

I might further shew how that our title to the heavenly inheritance ariseth out of our adoption to it as joint-heirs with Christ, and from Gods free and bounteous donation,

as eternal Life is the gift of God through Jesus Christ our Lord, and from our performance of the condition on which it is promised: Blessed are they that do his Commandments that they may have *right* to the Tree of Life. From all which Remission of sin differs and is another thing.

5. Our *right and title* to Remission of sin it self, depends upon the same terms as our right to glory does, and yet that depends upon our Justification: For God first Justifies whom he after glorifies. *Rom.* 8. 30. And if our right to Remission of sin depends upon the same terms as right to glory does, then Remission of sin can be no more the same thing with Justification, than glorification is, but depends upon it as an effect upon a cause without which none can receive it.

Our right to Remission of sin depends upon our believing, as the condition on which God hath promised it, as well as our right to glory

glory does. *To him give all the Prophets witness, that through his name whosoever believes in him shall receive Remission of sins, Acts* 10. 43. And this *right* to Remission of sins, depends as much also upon Gods *adjudging* us to have performed the condition on which he hath promised Pardon, as our right to glory does. For God does no more actually Pardon any, then he glorifies them, until he first adjudgeth them to have performed the condition on which he promised Pardon, which dijudication of his, is his Justifying of them. And therefore Remission of sin does as really differ from Justification as Glorification does, and is as certainly subsequent to it, as Glorification is, and therefore cannot be the same thing properly and strictly considered.

6. God does not forgive all a mans sins at once nor before they are committed and repented of, but multiplies Pardons as his servants multiply sins of infirmity and their

repentances and petitions for Pardon. And if so, and if God do not multiply as many Justifications as he does Pardons to the same person, then here is another difference between Justification and Remission of sin.

7. Justification is Gods *imputing Righteousness* to us or our Faith for Righteousness. But Pardon of sin is his *non-imputation of sin* to us. God by not imputing sin to us, does not reckon us not to have sinned, nor not to have deserved eternal destruction: but he then does not impute sin, when he does not inflict the punishment deserved by and due for sin. But when he imputes Righteousness or Faith for Righteousness to us, he adjudgeth us to have answered the terms of his new Law of Grace by believing, by which Law that Faith becomes our Righteousness. Now there is a great difference between Gods adjudging us to have answered the terms of his new Law, and his not inflicting the deserved penalty of the Old; between his

his awarding us a recompence of our ſincere conformity to the one, and his not exacting of us what we had deſerved to ſuffer for tranſgreſſing the other. And yet ſo much difference there is between Juſtification and Remiſſion of ſin.

As for thoſe who place Juſtification in Gods pardoning of ſin, they may pleaſe to conſider, that the benefit of Remiſſion of ſin, does not ſignifie the leſs by being called only by its proper name, Pardon or Forgiveneſs, and not Juſtification, if by Juſtification be meant only Remiſſion of ſin, as they hold it is who limit Juſtification only to that. And if Remiſſion of ſin ſignifie no more when we call it Juſtification, then it does when we call it Pardon or Forgiveneſs. I ſee little reaſon why two or three or ſome ſmall number of Texts of Scripture which ſpeak of Juſtification ſomwhat obſcurely, ſhould be ſo much ſtrained as they are, to make them ſeem to mean only Remiſſion of ſin, when they

may be fairly understood in another sense, and that too perhaps with more congruity to the signification of the word Justification, and to the nature of the thing, and to the Scriptures themselves elsewhere. Nor can I discern what would be gained by it, if it should be granted that Remission of sin were Justification, and Justification Remission of sin. For yet then the same thing, the same benefit would signifie no more when we call it Justification, than it does when we call it only Remission of sins, as we all agree the Scriptures doe.

Nor does the placing of Justification in Gods Judicial act in approving and adjudging men to be Righteous in a Gospel sense, who have performed the condition on which Pardon of sin and eternal Life are promised, make the priviledg of having our sins forgiven, the less beneficial to us, or the less of Grace from God and our Lord Jesus Christ. For Gods approving us to be Righteous in a Gospel sence, does not sup-

ſuppoſe or imply that we ſtand in no need of Pardon, nor of that mercy of God and merit of Chriſt from which Pardon flows: it only ſuppoſeth us to be Righteous with ſuch a Righteouſneſs of Faith, on condition of which the promiſe of Pardon of all our ſins is made through the blood of Chriſt. But Gods Juſtifying of us or his approving of us to be Righteous in ſuch a ſence, does not make our ſins to become no ſins, nor is it I conceive Gods Pardoning act; but yet it is that which doth *judicially qualifie* us for Pardon, and which as it were opens the door and lets us into the poſſeſſion of it. For Pardon is the next and immediate act, that in order follows Gods adjudging us to have performed the condition on which he promiſed us Pardon.

Having ſaid this much of the difference between *judicial Juſtification* and Remiſſion of ſin, it ſeems requiſite to make ſome enquiry into the ſenſe and meaning of thoſe Scriptures

ptures on which some ground an assertion limiting Justification to Remission of sin *only*. And those Scriptures which above all others seem most to countenance such an assertion, and which are most relyed on by those of that persuasion are, *Acts* 13. 39. *Rom.* 5. 16. and 4. 6, 7. To an enquiry into the meaning of which I will only premise this: That if we should find cause to think that it may be proved from these or any other Scriptures, That we are pardoned by being Justified; yet we can have no good reason thence to conclude that we are Justified *only* by being Pardoned; no nor yet in the propereſt sense neither, when we consider how expres the Scriptures are elsewhere for a judicial Justification, to wit, Gods Justifying us by Faith and by accounting or adjudging Faith to us for Righteousness or for a performance of the terms of the Gospel; our conformity whereto is as truly our Evangelical Righteousness, as our conformity to the terms of the Law would

would have been a legal Righteouſneſs, if it had been found in us.

To begin now with *Acts* 13. 39. the words are theſe, *And by him all that believe are juſtified from all things, from which ye could not be juſtified by the Law of* Moſes.

To be Juſtified from ſin, ſometimes ſignifies to be freed from the power and dominion of it. Thus in *Rom.* 6. 7. St. *Paul* having ſaid in Verſe 6. *Knowing this that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin,* adds in *Verſe* 7. for he that is dead *is Juſtified from ſin.* For ſo it is according to the marginal reading; and ſo the *Dutch* Tranſlation *Engliſhed* reads it; though in our Tranſlation it is rendred *freed,* inſtead of *Juſtified* from ſin. And in this ſenſe St. *Auſtin* underſtood this *Acts* 13.39. as I find him quoted. And to this ſence of the word Juſtifie, agrees the reading of *Revel.* 22. 11. which ſome upon occaſion uſe. Let him that is filthy

filthy be filthy ſtill: and he that is Righteous, let him be *Juſtified* ſtill. To the ſame ſence of the word Juſtifie, ſome alledg *Rom.* 8. 30. *Tit.* 3. 5. compared with *Verſe* 7. and 1 *Cor.* 6. 11. *But ye are waſhed, but ye are ſanctified, but ye are* Juſtified *in the name of the Lord Jeſus and by the ſpirit of our God.* Where Juſtification ſeems to be aſcribed unto the Spirit of God in one reſpect, as to the Lord Jeſus in another. And doubtleſs Juſtification is the effect of the operation of all the Bleſſed Trinity, though the manner of their operation be different.

Now that to be Juſtified from all things from which ye could not be Juſtified by the Law of *Moſes*, may be underſtood in this ſenſe, there are two things to be ſaid to render it probable. The one is the good agreement which this ſence has with other places of Scripture, which ſhew that men are freed from ſin through Chriſt by his Goſpel, ſo as they could not be freed from it by the Law

of

of *Moſes*. Thus Heb. 7. 18, 19. *There is verily a diſannulling of the Commandment going before, for the weakneſs and unprofitableneſs thereof. For the Law made nothing perfect, but the bringing in of a better hope did.* And again Rom. 8. 2, 3, 4. *For the Law of the Spirit of Life which is in Chriſt Jeſus, hath made me free from the Law of ſin and of death. For what the Law could not do in that it was weak through the fleſh, God ſending his own Son in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh that the Righteouſneſs of the Law might be fulfilled in us, who walk not after the fleſh, but after the ſpirit.* So likewiſe Rom. 6. 14. *Sin ſhall not have dominion over you: for ye are not under the Law, but under grace.* By all which we ſee that the Law of *Moſes* could not Juſtifie men from ſin, as Chriſt by the Goſpel-diſpenſation does, if by being Juſtified from ſin we underſtand a being freed from ſin it ſelf as to its dominion.

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The other thing which may incline us to understand the words under consideration in this sense, is what may be observed from the context. St. *Paul* had said in *Verse* 38. the words immediately before, *Be it known to you men and brethren, that through this man (Christ) is preached unto you the forgiveness of sins.* Now then if in *Verse* 39. he should mean no more by being Justified, than a being Pardoned, he would seem but to say over the same thing again in other words, which he had said before, which is not usual with him.

But if this should not be the meaning of those words: and should we suppose that by being Justified from all things from which they could not be Justified by the Law of *Moses*, should be meant a being Justified from the guilt of sin, as that signifies a being freed from the punishment deserved by it; yet let us consider whether it will necessarily follow that the Apostle in those words, defines Justification by Remission of sin;

sins; or whether rather he does not thereby only set forth the subsequent benefits that would accrue to them by being Justified by believing, which could not be obtained by their observing the Law of *Moses*. And if so, then the meaning would be only this, That by their being Justified by their believing, they should be delivered from or secured against the evil effects of their sin, from which they could be not secured by observing the Law of *Moses*. Now that to be Justified by believing by vertue of the blood of Christ, and to be freed from the punishment of sin, which is Pardon, are two different things, seems to be very plain from those words of St. *Paul*, Rom. 5. 9. where he saith, *much more than being now justified by his blood, we shall be saved from wrath through him.* He infers the certainty of their being Pardoned or saved from wrath, from their being Justified: and the inference and that from which it is made, are doubtless

less two things. We see then that men may be Pardoned by vertue of their being Justified, and so be *Justified from sin*, and yet not Justified by their being Pardoned. It will no more follow that because by Justification we are Pardoned, that therefore Pardon is our Justification, than it will follow, that because by believing we are Pardoned, that therefore our Pardon is our believing and our believing our Pardon.

And now if we should understand the words Justified from all things from which ye could not be Justified by the Law of *Moses*, in both the forementioned sences, for a being delivered both from the guilt of sin, and from the power and pollution of it, I know no inconvenience in it, both being true. But if we do so, yet we do not thereby necessarily conclude Pardon of sin to be Justification, but only that Pardon of sin is by Justification, as depending upon it. For Gods adjudging of us to have performed the condition in believing

believing on which he promiſed Pardon, which is his Juſtifying of us, together with his imputing that Faith to us for Righteouſneſs, intervenes, comes between our believing and our being actually Pardoned, and is that which gives the immediate right to it, as I ſhewed before.

What hath been ſaid then may ſuffice, I ſuppoſe, to ſhew that in all probability no ſuch thing can be concluded from thoſe words in *Acts* 13. as that we are Juſtified by being Pardoned.

The next Scripture I ſhall enquire into, is *Rom.* 5. 16. the words theſe. *Not as it was by one that ſinned, ſo is the gift: for the judgment was by one or by one offence to condemnation; but the free gift is of many offences unto Juſtification.* That which is firſt neceſſary to be done here, is to conſider the Tranſlation; becauſe theſe words, the free gift of many offences unto Juſtification, ſeem as we have them in our Tranſlation, a little uncouth and ſomwhat unintelligible. I

have seen the matter in this part of the Verse Translated from the Original thus. *But the free gift is unto Justification from many offences*, not *of* many offences. Dr. *Hammond* renders it thus: *But the mercy was by occasion of many offences unto Justification.* Agreeable to this reading is that note of *Grotius* upon the place in these words: *Occasion being taken from many sins*: and so is that of *Piscator* and *Simplicius*, in these words: *Occasion being taken not only from the sin of* Adam, *but also from the proper sins of all believers.* So that the sense of the place according to this rendering of the words, seems to be to this effect. That from the sad condition into which men were fallen, not only by the one offence of *Adam*, but also by their own many personal offences, God took occasion to manifest his own Grace and Mercy through Christ, to miserable men, in giving and granting them new terms, by which they might attain unto Justification, or a being approved of by God

God as Righteous, their many offences notwithstanding. And this in Verse 17. is called *the gift of Righteousness*; and in Verse 18. *the free gift unto Justification of life, through the Righteousness of one*, to wit, Christ. And accordingly the grant which God hath made us of being saved by Faith in Jesus Christ, is said to be *of Grace* and to be the *gift of God*. *By Grace are ye saved, through Faith, and that not of yourselves: it is the gift of God.* Ephes. 2. 8. Now according to this rendering of the words by all these great men of Learning, there is not the least appearance of any such thing as that Justification is by Remission of sin.

None of those worthy persons abovementioned do say the free gift is *of* many offences, but all of them say it is *from* many offences. So that if we read it thus according to the Translation I first mentioned, *the free gift is unto Justification from many offences*; the sense will be this, I conceive: That through the free gift,

we are by Justification secured from suffering the desert of our many offences; and is the same in sense with the interpretation of *Acts* 13. 39. last suggested. Where was shewed that though Remission of sin is by Justification; that is, a benefit accruing to us thereby; yet we cannot therefore say that Justification is by Remission of sin. The terms are not convertible: we cannot so well say that Justification is by Remission of sin, as we can that Remission of sin is by Justification.

The other Scripture which is much insisted on to prove Remission of sin is Justification, or that Justification stands in Remission of sin, is *Rom.* 4. 6, 7. *Even as* David *also describeth the blessedness of the man unto whom God imputeth Righteousness without works, saying, blessed are they whose iniquities are forgiven, and whose sins are covered.* In which words, as it is argued, Justification is described by Gods forgiving iniquity. But then it is counter-argued, that this description

description by *David*, seems *not* to be a description of the Justification of the man to whom God imputeth Righteousness without works, but a description of his *happy state* and condition in having his sins Pardoned. St. *Paul* doth not say even as *David* describeth the Justification of the man to whom God imputeth Righteousness, but the Blessedness of the man. Now the blessedness of having sin Pardoned, is a benefit consequent upon a mans believing, and so of his being Justified by that belief: for Pardon is promised but on that condition, *Acts* 10. 43. And the promise and the condition of the promise cannot be the same. Which very consideration, if there were no more, were enough to shew that Justification is not described by Forgiveness of sin.

It appears at first sight that these words of the *Psalmist* were brought to prove somwhat said by St. *Paul* a little before. And if they should be brought to prove that Faith is

counted to a man for Righteousness, which was the thing St. *Paul* had asserted in the next precedent Verse, then they could not be brought to prove that Forgiveness of sin is counted to him for Righteousness; for Faith and Forgiveness of sin, are two different things. By this it appears already, that these words of *David* were not alledged to prove Justification to be by Remission of sin, as it will further appear by and by.

To the end then we may the better understand for what purpose these words of *David* are here recited by St. *Paul*, we will consider his words in the two next precedent Verses. *Now to him that worketh* (saith he) *is the reward not reckoned of Grace but of Debt*, Verse 4. In which words St. *Paul* seems to have stated the opinion of the Pharisaical *Jews*, against whom he disputed. They held, as it seems, that the reward, to wit, all the benefit, all the happiness they expected from God, to be due to them as a debt for their observing

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the Law of *Moses*. They did not expect that their obedience should be accepted or counted to them for Righteousness for the sake of another and upon the account of the Death and Sacrifice of the Messias: for they held that he, when he should come, should never die, *John* 12. 34. and that therefore their sin was not to be expiated by the Sacrifice of his death, but by their own legal Sacrifices, and that the blood of Bulls and Goats did take away sin, *Heb.* 10. 4. and that those Sacrifices with their other legal observances were of themselves their Righteousness, and that upon account hereof, Justification and Life were due to them in the nature of a debt in opposition to Grace; and that the Gentiles were ungodly and uncapable of Righteousness and Justification, until they were Proselytes to their way of worship. This is that St. *Paul* calls their own Righteousness in opposition to that which is of God by Faith of Jesus Christ, *Phil.* 3. 9. By all which

they rendred the death of Christ of none effect, and Justification to be of Works and not of Grace, as appears by *Gal.* 2. 21. and 5. 4. In Verse 5. St. *Paul* asserts the contrary, to wit, That *to him that worketh not, but believeth on him that justifieth the ungodly, his Faith is counted to him for Righteousness.* Which assertion of St. *Paul* if true, proves the reward to be of Grace and not of Debt, whether by Reward you understand only Justification, or also the benefits subsequent to it. For if God count such mens Faith for Righteousness which work not, which have no such works as by which to reckon the reward to be of Debt and not of Grace, yea such mens Faith for Righteousness, which had been ungodly; then the reward must needs be of Grace and not of Debt. This being a self-evident truth, That after a man by sin hath once made a forfeiture of all to God, whatever good he after receives from him, must needs be of Grace. Which made

St. *Paul*

St. *Paul* ſay, *All have ſinned and come ſhort of the glory of God, being Juſtified freely by his Grace*, and that too through the redemption which is in Chriſt Jeſus, *Rom.* 3. 23. 24.

Theſe words of *David* then in Verſe 6, 7. ſeem to be alledged by St. *Paul* by way of confirmation of his aforeſaid doctrine, and to prove out of one of the ſacred Books owned by his adverſaries, that their worthy Anceſtors, ſuch as *David*, whom they could not deny to be Juſtified men, acknowledged themſelves ſinners, ſuch as ſtood in need of Pardon, and ſuch as counted it their great happineſs to be Pardoned; and that therefore they could not be looked upon as receiving the reward of Debt, but of Grace. For when he ſays, *even as* David *alſo deſcribeth the bleſſedneſs of the man to whom God imputeth Righteouſneſs without Works, ſaying, bleſſed are they whoſe iniquities are forgiven*, &c. it thereby appears that he looked upon thoſe words of *David* to be fully agree-

agreeable to his own doctrine asserted in Verse 5. in opposition to his adversaries conceit and opinion touching the rewards being reckoned of Debt and not of Grace. And indeed how could St. *Paul* think better to convince them of their error, and to shame them out of their conceit of meriting the reward by observing the Law of *Moses*, then by shewing them that their famous Ancestors who observed the Law of *Moses* as well as any, were yet so far from claiming the reward of their obedience as a Debt by way of Merit, that they acknowledged themselves sinners, and therefore undeserving, and counted it their great felicity to be Pardoned through the great mercy and favour of God.

We will yet consider this matter a little more particularly and distinctly. The thing St. *Paul* asserts against his misbelieving adversaries, is as I have said, that the reward is of Grace and not of Debt, which he makes out two ways. 1. From the

nature

nature of that *Righteouſneſs* which is *rewarded*. 2. From the *nature* of that *reward* it ſelf. Firſt, from the nature of the Righteouſneſs that is rewarded; and this is deſcribed by the condition or quality of the perſon in whom this Righteouſneſs is found, *he that worketh not*; that is, though it be one that hath not obſerved the Law of *Moſes* in being Circumciſed and the like. And that he means ſuch an one by him that worketh not and yet may be Righteous, appears by the inſtance he gives in *Abrahams* caſe, who was Righteous with the Righteouſneſs of Faith, before ever he was Circumciſed, Verſe 9, 10. 2. It is deſcribed by the nature and property of that Faith which is the Chriſtians Righteouſneſs; it is *a believing in him, that Juſtifieth the ungodly* upon his repentance and belief in the Lord Jeſus. Which very belief contains in the nature of it, a firm perſuaſion that Gods Juſtifying of ſuch a perſon muſt needs be of Grace and not

of

of Debt. 3. It is described by that act of God by which such a Faith becomes a mans Righteousness, and that is by way of *imputation* or account: *his Faith is counted to him for Righteousness*, which argues it to be of Grace and Favour, because he to whom it is so imputed, is otherwise a sinner ungodly and upon that account cannot merit it. Now then if the Righteousness it self which is rewarded, be of Grace, then the reward of that Righteousness must needs be of Grace. This we see is one way by which St. *Paul* makes out the reward to be of Grace and not of Debt.

Secondly, the other way is from the nature of the reward of that Righteousness. And this I call another way of proving the reward to be of Grace and not of Debt. For when St. *Paul* saith Verse 6. even as *David also* describeth, *&c.* that word *also*, seems to signifie an addition of proof of his assertion, by another *medium*. And this *medium* is taken from the nature of the reward of

of that Righteouſneſs which God imputes to men in Juſtifying them, as his former was from the nature of the Righteouſneſs it ſelf. And the Apoſtles argument or proof is to this effect. The reward of that Righteouſneſs by which God Juſtifies men, muſt needs be of Grace and not of Debt, becauſe in great part it conſiſts in Remiſſion of ſins, and Remiſſion of ſin is an act of Grace in the natural notion of it and in the common ſenſe of mankind.

And that St. *Pauls* deſign in alledging this ſaying of *David*, was not to ſhew that Remiſſion of ſin is the Righteouſneſs by which men are Juſtified, but the reward of it, appears by the very tenor and purport of his words. For he doth not ſay that *David* deſcribeth the Righteouſneſs or Juſtification of the man to whom God imputeth Righteouſneſs, as we have cauſe to think he would have done if he had known or thought that Remiſſion of ſin had been mens Righteouſneſs or Juſtification; but he

ſays

says, he describes the blessedness of that man to *whom God imputeth Righteousness*. Now what doth blessedness in Scripture import, when applied to men, but some happiness vouchsafed them as an effect of Gods Grace, yet so as by way of reward also of the performance of their duty? Thus, *Blessed is the man that feareth the Lord. Blessed are they that hear the word of God and keep it. Blessed are they that do his Commandments, that they may have right to the Tree of Life, and the like.* So here, the blessedness of that man to whom God imputeth Faith for Righteousness, seems to signifie the happiness that does accrue to such a man as a reward of that Faith which is imputed for Righteousness, or of that Righteousness which is imputed: and the happiness here specified which does accrue to such a man, is the having his sins Pardoned.

Now to understand St. *Paul* here in this sense, does fully agree with his scope and design in hand, which

was

was to prove the reward to be of Grace and not of Debt. After he had oppoſed the Righteouſneſs of Faith to the Phariſaical-*Jews* Righteouſneſs by works of the Law; then he ſhews the reward of this Righteouſneſs to be of Grace and not of Debt, becauſe it ſtands in Remiſſion of ſin. And whereas he does not uſe the word *reward* here, but the word *bleſſedneſs*, which yet ſignifies the ſame thing, it was probably but to accommodate his ſpeech to *Davids* dialect, whoſe words he recites. And as the ſenſe I have inſiſted on, correſponds fully with the Apoſtles ſcope and deſign here. So it does alſo with the tenor of the Covenant of Grace and the Scriptures elſewhere, which promiſe Pardon of ſin on condition of that Faith which is imputed for Righteouſneſs, as a reward of it and motive to it.

And if this ſenſe now repreſented be the ſenſe of St. *Paul* in theſe Verſes, or much what the ſame (and you ſee what reaſon there is to think it

it is) then his intent here was not to shew that we are Justified by being Pardoned: he does not say it is Pardon of sin which is imputed for Righteousness, but *Faith*: Nor does he say that *David* describes the Righteousness of the Justified man in saying, Blessed are they whose iniquities are Forgiven, but the blessedness of that man, or the reward of his Righteousness.

And by this time I am thinking, much more need not be said touching the difference between Justification and Remission of sin, nor to show that Justification does not stand only in Remission of sin. For whatever is the right in this matter, there is the less need of contending about it, since those who place Justification in Remission of sin, do hold an effectual operative Faith, the necessary condition of obtaining it, as well as they do, who place Justification in the Righteousness of Faith. The one placeth the matter of our Justification in the performance of the same condi-

condition necessary to Justification; upon which performance the greatest stress is to be laid in this matter: because those who perform the condition of the promise of the Gospel, shall be sure to be Justified, whether their judgment about the nature of Justification be right or no: whereas without this performance they cannot, though their notion of the nature of Justification should be never so orthodox and sound. But although the difference seems to be of no great moment, yet in as much as there is Divine Wisdom in fitting means to ends, and in appointing such or such a thing to such an use and not to another or rather than to another; and that those which he hath pitch'd upon, are in some respect or other better for the purpose than any we can substitute in their room; it follows then that if God hath placed the matter of our Justification in the Righteousness which is by Faith, rather than in Remission of sin, that then we should

not confine it to Remission of sin only.

And to speak plainly, I cannot think it a matter of such indifferency whether we hold Remission of sin our only Justification, or Gods adjudging us Righteous upon the account of the Righteousness of Faith, but that it is well worthy our best endeavours to find out which of these opinions hath the Holy Scripture on its side, if it were but for this reason, if there were no more.

1. The notion of Justification by the Righteousness of Faith, is a more ready and more effectual way to detect the opinion of error and mistake, which placeth Justification in the imputation of the Righteousness of Christ to us in it self and not only in its effects, than the notion of Justification by Remission of sin is. For so long as the Scripture doth so plentifully and expresly testifie as it does, that it is *a* Righteousness by which we are Justified, it is nothing so easie to satisfie the reason of mens minds, either from the Scripture or from the

the nature of the thing it self, why Remission of sin should be stiled our Righteousness rather than the Righteousness of Christ imputed to us; as it is to convince them that neither the one nor the other is in Scripture stiled our Righteousness in their sense, but that it is the Righteousness of Faith that is so stiled there. While the question is only, which is counted to us for Righteousness, whether the Righteousness of Christ imputed, in the sense usually opposed, or Remission of sin; the competition is nothing so unequal in respect of evidence from Scripture and from the nature of the thing, as it is when the question is, whether the Righteousness of Christ imputed, or the Righteousness of Faith by virtue of his Righteousness, is counted to us for Righteousness; because the Scripture is express for this, but not for either of the other. Let this then be but once well proved, that it is Faith it self, as the principle of Evangelical Righteousness, that is the thing

which is imputed to us for Righteousness, and that it is by it that God Justifies us; and the opinion of being Justified by the imputation of Christs Righteousness in the sense usually impugned, will soon fall to the ground. If the former notion be but well seated in the mind, the later will of it self fall out of it.

Considering then the dubiousness of both the foresaid opinions, there is the less reason to wonder that the controversie should continue so long as it hath done, between those who place Justification in the imputation of Christs Righteousness, and those who place it only in Remission of sin. For although the reasonings are (as I think) unanswerable which the one use against placing Justification in the imputation of Christs Righteousness in the sense in which they oppose it: yet while their arguings have not perhaps been so irrefragable for placing it in Remission of sin, it hath doubtless made the other the more tenacious in their opinion, unless

unless they could see better ground for that opinion which has been offered them in exchange for theirs, than hath been tendered them. Whereas had Justification been placed in the Righteousness of Faith and sincerity, instead of being placed in Remission of sin: and had those Scriptures been duly opened and applied, by which it may with great strength and clear evidence be proved, that it is Faith or the obedience of Faith which is imputed to us for Righteousness, and by which we are Justified by God; the controversie would have been managed with greater advantage for the convincing of those of opposite opinion, than it hath been by asserting that we are Justified by being Pardoned; and would sooner have inclined them in all probability, to have exchanged their own notion of the Righteousness of Justification, for this. And the reason hereof is this; because the Scripture is express and plain for this, whereas so far as I can find, there is no one Text in all

the Bible, that doth expreſly affirm that Pardon of ſin is our Righteouſneſs, or that it is counted to us for ſuch, no more than there is that the Righteouſneſs of Chriſt is in it ſelf imputed to us for Righteouſneſs, and formally and not only vertually made ours.

2. Beſides all this, it is to be conſidered, whether the doctrine touching the imputation of the Righteouſneſs of Faith to Juſtification, does not tend more and more directly to work in mens minds a ſenſe of the neceſſity of a perſonal inherent Righteouſneſs in order to their being approved of as Righteous, than that does which teacheth that men are made or accounted Righteous when Juſtified, by having their Unrighteouſneſs forgiven. For there ſeems to be more occaſion and room left by the one notion than by the other, for ſuch as have a mind to be happy without being truly Righteous, to hope that they may be ſo. For when they apprehend that they may become Righteous by having their Unrigh-

righteouſneſs Pardoned, they will probably be more apt and prone to preſume through the abundant mercy of God to be made or accounted Righteous this way upon their ſpeculative Faith, though not truly inherently Righteous, then they would or could be, were they but convinced that nothing leſs will paſs for Righteouſneſs in the account of God in Juſtifying of men, then that which is real perſonal inherent Righteouſneſs indeed.

We find in Scripture how apt and ready men have been, to hope to be Juſtified and Saved by Faith without works or inherent Righteouſneſs, upon the account of a ſpeculative or notional Faith, *Jam.* 2. Aagainſt which deceitful notion St. *John* alſo warned the Chriſtians, when he ſaid, *Little children, let no man deceive you: he that doth righteouſneſs is righteous*, 1 John 3. 7. as if he ſhould have ſaid, you will be deceived if you ſuffer yourſelves to be perſuaded to think you may be Righteous any other way, without

doing Righteousness. Those deluded people it's probable, were willing to interpret the doctrine concerning Faith when but generally and indefinitely expresst, to a sense which would indulge them in a life not truly holy; as alas too many do at this day, who upon a general inoperate belief of the Articles of the Christian Faith, doubt not but they shall be Justified by being Pardoned, or by having Christs Righteousness so imputed to them as to be Righteous with his Righteousness. And although they be told that such a Faith as works by love, is necessary to their Justification as a condition of it, yet so long as Justification is defined by that which is esteemed intrinsically essential to Justification, without such a Righteousness of Faith; and so long as they apprehend there is a way of being accounted Righteous by being Pardoned; they will not so easily, as otherwise they would, be brought to a due sense of the necessity of a personal

nal inherent Righteousness unto Justification. Whereas were they but convinced that God will account none Righteous upon any account whatsoever, nor Pardon their Unrighteousness, who are not Righteous indeed with a personal inherent Righteousness, they would be left without all hope of being Righteous or of being accepted as Righteous any way, without this inherent Righteousness. And by this means they would come under a more sensible obligation of becoming inherently Righteous indeed, as ever they hope to be Justified as Righteous in one respect, or Pardoned as sinners in another. And it is a good rule, that in all controversies about points of Christian doctrine which have an influence on practice, as all generally have, it is still safest to adhere to that sense which most obliges men to their duty, and most directly and indubitably tends to their happiness; as this touching Justification by the Righteousness of Faith, rather then by Remission of sin, I conceive does.

3. More-

3. Moreover to place Juſtification in Pardon, diſagrees to the natural notion which men have both of Pardon and Juſtification. Pardon in the natural notion of it ſuppoſeth guilt: as on the contrary, Juſtification in the natural notion of it, ſuppoſeth Guiltleſneſs or Righteouſneſs in reference to the matter or cauſe wherein a perſon is Juſtified; unleſs when the word Juſtification is uſed in an abuſive ſeuſe to ſignifie the perverting of juſtice by Juſtifying the wicked. To ſay a perſon is Juſtified when we thereby only mean that he is Pardoned, gives an uncertain ſound in common ſenſe, and Miniſters occaſion for the notion of Juſtification to lie uneven and to remain unfixt in the mind. What I recited out of Mr. *Gataker* in my firſt Chapter, may here again be remembred; who ſaith, *To Juſtifie is not to Pardon; for the word is never found ſo uſed, either in the* Hebrew *or* Greek *writers, ſacred or prophane, nor in our common ſpeech.* And if ſo, why ſhould it be made

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uſe of to ſignifie Pardon, contrary to the uſe not only of Prophane but of Sacred Authors, and common ſpeech? Nor can I conceive upon ſuppoſition of the truth of Mr. *Gataker's* aſſertion, but to uſe the word Juſtification to ſignifie Pardon, or the word Pardon to ſignifie that thing which is Juſtification, muſt needs convey the true notion of Juſtification to the minds of men with diſadvantage, as tending to obſcure it, if not to drown the proper notion of it.

4. Furthermore, to place Juſtification in Remiſſion of ſin, is to confound things of quite a different nature, for ſo Juſtification and Remiſſion of ſin, I conceive, are. The ſubject matter of a mans Juſtification, is his Righteouſneſs; but the ſubject matter of his Pardon, is his Unrighteouſneſs. The ſubject matter of a mans Juſtification, is his preſent conformity to the terms of the Law of Grace; but the ſubject matter of his Pardon, is his paſt nonconformity to that Law and what other

Law

Law of God ſoever he hath tranſgreſſed. It alſo confounds Gods Juſtifying act and his Pardoning act, as if they were both one. Nay more then ſo, it excludes that which is moſt properly Gods Juſtifying act, and introduceth his Pardoning act in the room of it. For it ſuppoſeth God to account or to make a man Righteous by pardoning his Unrighteouſneſs, inſtead of his adjudging him Righteous in that he hath performed the terms of the Goſpel, on condition of which he promiſed him Pardon.

5. Laſtly, the notion of Juſtification by Remiſſion of ſin, does not, ſo far as I can ſee upon the moſt ſerious conſideration, at all agree with St. *Pauls* ſtated notion of Evangelical Juſtification, in oppoſition to the *Jewiſh* notion of Juſtification by the Law or works of the Law. For he doth not repreſent the difference of the notion of Juſtification which he aſſerts, and that which he oppoſeth, to lie in this, that the one ſtands in

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a pretended Righteouſneſs, and the other in the Pardon of mens Unrighteouſneſs, but in the different kinds of Righteouſneſs, the one ſtanding in the Righteouſneſs of Faith or by Faith, the other in the Righteouſneſs of the Law or by the works of the Law. *The Gentiles*, ſaith he, *which followed not after Righteouſneſs, have attained unto Righteouſneſs, even the Righteouſneſs which is of Faith.* There is the Chriſtian Juſtification. *But* Iſrael *which followed after the Law of Righteouſneſs, hath not attained to the Law of Righteouſneſs, wherefore? becauſe they ſought it not by Faith, but as it were by the works of the Law:* and there is the *Jewiſh* Juſtification, Rom. 9. 30, 31, 32. *Not having mine own Righteouſneſs, which is of the Law, but the Righteouſneſs which is by Faith*, Phil. 3. 9. *Knowing that a man is not Juſtified by the works of the Law, but by the Faith of Jeſus Chriſt*, Gal. 2. 16. The formal difference we ſee which St. *Paul* makes between the two notions of Juſti-

Juſtification, lies in the different kinds of Righteouſneſs. The Chriſtian or Evangelical Righteouſneſs conſiſting in a belief of and obedience to the doctrine and precepts of the Goſpel, but the *Jewiſh* Righteouſneſs as they conceited in their conformity to the Law of *Moſes*. But St. *Paul* and the *Jews* both held Juſtification to be by a Righteouſneſs. Now to ſay we are Juſtified by being Pardoned, does not at all agree with St. *Pauls* notion of being Juſtified by an Evangelical Righteouſneſs of Faith: becauſe Pardon of ſin is no ſuch Righteouſneſs: it is neither a believing of the Goſpel, nor act of obedience to it; but is part of the reward promiſed to ſuch a Righteouſneſs. And as ſuch it is ſomtime alledged indeed to prove Juſtification by Faith to be of Grace and not of debt, as I have ſhewed from *Rom.* 4. but never throughout the whole Scripture, ſtiled Righteouſneſs, that ever I could find. And if any think it is implyed in ſuch Scriptures where the reward

ward of Righteouſneſs is ſtiled Righteouſneſs by a Figure; yet if it ſhould be ſo, it would no more prove Remiſſion of ſin to be Juſtification, than it will prove Glorification to be Juſtification; which yet in St. *Pauls* account is quite different from it. For he ſays, *Whom he juſtified, them he alſo glorified*, Rom. 8. 30.

And now for theſe reaſons I hope it will not be thought unneceſſary nor unprofitable to have endeavoured to ſhew that there is a difference between Juſtification and Remiſſion of ſin: however what hath been done herein is ſubmitted to the conſideration and judgment of the judicious Reader.

But there is another opinion which I but now mentioned of worſe conſequence, as I apprehend it, of which I have ſaid but little. And that is the opinion of thoſe who place our Juſtification in the imputation of the Righteouſneſs of Chriſt to us; not only in its *effects* as we all hold, but *in it ſelf*, as if it were ſo transferred to us, that we were Righteous with the very

very same personal and numerical Righteousness wherewith he himself is Righteous, and that it is so reckoned ours, as if we had wrought it in our own persons; yea that indeed we have wrought it in and by him. The nakedness of which opinion hath been plentifully exposed by others; and I shall not concern my self with it now further than what I have already done in these papers. Wherein I have shewed that the Righteousness of Christ operates to our Justification, in quite another way: And likewise that it is the Christian Faith as operative and practical, that is imputed to us for Righteousness, and that by virtue of Christs Righteousness and Gods act of Grace upon the account of it. But then this, which yet is the plain doctrine of the Holy Scripture, is quite another thing than the transferring of Christs Righteousness it self to us.

Indeed, this opinion excludes and shoulders out the Christian Evangelical Righteousness, from the office and

and use to which God hath design-ed it, and is attended with several dangerous consequences and absurdi-ties otherwise, as hath been set forth at large in several Books which treat of this subject, which I shall forbear to repeat. For my design in these papers, was not to treat of Justification in a way of contro-versie, nor so much to detect what is to be avoided, as what is to be imbraced and held fast in this mat-ter. For I reckon, that if that which is the truth be received into the mind upon satisfactory grounds, that which is its contrary, will fall off of it self.

The Conclusion.

WE have now seen how much hath been done by the Eter-nal Father and his Holy Son our Bles-sed Saviour, that we might be Justi-fied, Pardoned and Glorified: all things on their part are prepared

and made ready. The Father hath made and the Son hath fulfilled the Law of Mediation, to bring about a Reconciliation between an offended God and us Rebel-Creatures. Christ hath now no more sorrows nor pains, nor deaths to undergo and suffer for us. There are no *terms* of Grace and Mercy, of Pardon and Peace, of deliverance from Hell and of obtaining the Glory of Heaven, which are not already obtained for us, and by the Gospel plainly made known and freely offered to us.

For it is, as I have shew'd, of Grace in God and obtained by the Mediatorial Righteousness of Christ, that Faith or the Righteousness by Faith is made the condition of Pardon of sin and eternal Life, as well as the conferring of Pardon and Life is, on that condition.

Since then such terms of happiness are obtained for us; it remains on our part that we receive not this Grace of God in vain, but that we be as careful to observe those terms,

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as we are deſirous to enjoy the benefits annexed to them; becauſe we cannot enjoy the one without obſerving the other. We cannot enjoy the benefits of the *new Covenant*, but by becoming *new creatures* and by living *new lives*. For this is the *new* Righteouſneſs by Faith, on condition of which the great promiſes of the *new Covenant* are made. Whoever will come to the *Wedding Supper of the Lamb*, muſt come in his *Wedding garment*, or elſe he will be excluded. And the Wedding garment in which the Bride the Lambs Wife is ſaid to be arayed, is ſaid to be *the Righteouſneſs of Saints*, Revel. 19. 8. And now Chriſt our Paſſover is ſacrificed for us, we muſt keep the Feaſt on this Sacrifice, not with the old leaven of malice and wickedneſs, but with the unleavened bread of *ſincerity and truth*, which is the Evangelical Righteouſneſs I have been ſpeaking ſo much of. 1 *Cor.* 5. 7, 8.

Old things are paſt away now, and behold all things are become new. Our

old Righteousness in which man was first made, is lost, and a new Righteousness instituted. In the room of the old terms of happiness, perfect innocency, now the new ones of Faith and godly Sincerity are introduced. This new and living way into Heaven is now consecrated for us through the flesh and blood of Jesus Christ. Nothing but a *new man*, a new heart, a new spirit and newness of life, will correspond or suit with the *new Covenant*, nor with *the new Jerusalem* which is above. These are all of one piece, there is no parting of them, nor having an interest in the one, without having the other.

And now considering that all this happiness of Pardon of sin and the Glory to come, and the terms of obtaining both, is brought about only by the Grace of our God and the Mediatorial Righteousness of our Lord Jesus Christ; what can we do less than to joyn with those Redeemed of the Lord mentioned in *Rev.*5. who are said to have sung a *new song* to the

the everlasting honor of our Redeemer, saying, *Thou art worthy to take the Book and to open the Seals thereof: for thou wast slain, and hast Redeemed us to God by thy bloud, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests.* How much more cause have we to sound forth the praises of the Redeemer of the World, than those Myriads of Holy Angels, which have no such need of a Saviour as we have? Who yet out of a grateful sense of it, celebrate the memory of his most wonderful and worthy undertaking and performance for the Redemption of us poor miserable and lost men; *Saying with a loud voice, worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.*

And well may we with those blessed spirits sing aloud of the riches, wisdom, and strength of the Lamb that was slain, as most worthy to receive these, because he useth them

to ſo worthy a purpoſe as to lift up a miſerable world that was caſt down and laid very low indeed. He certainly is moſt worthy of his unſearchable riches, ſince ſuch is his goodneſs as that he was not content to be happy alone, nor to ſee us lie in poverty and miſery, ſo long as he was able to relieve us and make us happy with his riches, but rather than he would be wanting in this, he choſe for ſome time in ſome ſort to empty himſelf to fill us. *Ye know*, ſaith *St.* Paul, *the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his poverty might be made rich*, 2 *Cor.* 8. 9. This is not the manner of men indeed, nor was it in the power of Angels: and therefore his Glory is to be exalted above the earth and heavens, and both made to ring with joyful acclamations and praiſes of and to our bleſſed Redeemer.

And it is very obſervable that thoſe in *Revel.* 14. who are ſaid to have

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ſung a new ſong before the throne, are deſcribed by the Virginity of their Chriſtianity, as not being prevailed upon by any temptations whatſoever, to be unfaithful to Chriſt, but are ſaid to be ſuch as *do follow the Lamb whitherſoever he goeth, and in whoſe mouths is found no guile*; ſtill denoting that ſincerity by which the Evangelical Righteouſneſs hath been deſcribed. And it's further obſervable alſo, that it's ſaid there, that *no man could learn this new ſong, but thoſe which are Redeemed from the earth.* And the reaſon is evident, becauſe thoſe who moſtly and chiefly mind earthly things, and ſet their affections upon them (as thoſe which are not Redeemed from the earth do) neither have nor can have ſuch a grateful ſenſe of that ſtupendious raviſhing and tranſporting love and goodneſs of our bleſſed Redeemer, in what he hath done and ſuffered for us, as is requiſite to qualifie them to ſound forth his praiſes with that feeling and affection, which the

Redeemed of the Lord do. Our Saviour hath told us, that the cares of this world, the deceitfulneſs of riches and the luſts and pleaſures of other things, choke the word of the Kingdom, and ſo hinder its operation. Though men hear it and profeſs it, yet the great ſenſe which too many ſuch have of theſe preſent things, ſtifles their ſenſe of Spiritual, inviſible and abſent things, ſo that they prevail not upon them to work any ſuch deep ſenſe in them of the unparallel'd love and goodneſs of our Saviour, in procuring theſe things for us, as they do upon them who have learned to ſing that new ſong. Theſe that are Unredeemed from the earth, they ſavour the things of the fleſh and of the world, more than the things which be of God, and therefore they cannot ſing this new Song with Grace in their hearts to him.

None then we ſee but *new Covenant men*, ſuch as are *renewed in the ſpirit of their minds*, can learn this *new ſong*: they are a peculiar ſort of men and

and women, a choice or choſen generation that can ſhew forth the praiſes of him who hath called them out of darkneſs into his marvelous light. Thoſe whom the Lamb that was ſlain hath Redeemed from Hell by his own bloud, are ſuch who are firſt Redeemed from the earth; both from the earthly minds, and evil manners of men of the earth whoſe portion is only in this life.

This bleſſed Redeemer whoſe high praiſes ſhould be in our mouths, is the Lord from Heaven, and his Kingdom is not of this world, as he himſelf ſaid: and they muſt be of a Heavenly extraction and born from above, that can skill of the manner of his Kingdom and Government, and of the nature of the work and buſineſs of that people. The diſcourſe of things proper to that ſpiritual ſtate, is to mere natural men almoſt like ſpeaking to them in a language they do not underſtand. Hence when *Nicodemus* heard our Saviour diſcourſe of the neceſſity of being born

born again or from above, his thoughts ran of a mans entering a second time into his mothers womb to be born again. The things of the Spirit of God to the natural man, are fooliſhneſs; ſo far is he alienated from the life of God, 1 *Cor.* 2. 14. And the Scripture ſpeaks of the ſons of God, ſuch as are born from above, as of perſons whom the world knoweth not, 1 *John* 3. 1. All this ſtill ſhews how abſolutely neceſſary it is in order to our learning the new ſong which is ſung before the throne to the honour of the Lamb of God that takes away the ſins of the world, that we become new men, endued with new principles of living, and with a new Righteouſneſs.

And by being ſo, we ſhall not only be qualified to offer ſpiritual Sacrifices of thankſgiving, acceptable to our Saviour and to the Father by him, but we ſhall thereby alſo recommend him to the world as altogether lovely; which is the greateſt honour we can do him. For the

new

new man is created after his likeneſs, in purity, humility and charity; in univerſal Righteouſneſs, Gentleneſs, and Goodneſs, in which reſpect the followers of Chriſt are ſaid to be *partakers of a Divine nature*, and to have *put on Chriſt*. And when men ſee that his Diſciples become ſuch by following his doctrine and example; this redounds to the honour of their maſter from whom they learned it, and greatly tends to reconcile mens thoughts and affections to him and to his Religion. And thus they help forward his great deſign (on which he ſet his heart) of recovering thoſe that were run from God and goodneſs and from their own happineſs; than in doing which we cannot gratifie him more or pleaſe him better. By becoming ſuch and by being in the world as he was in the world, we ſhall ſhew forth the vertues of our Lord, and what is venerable and praiſe-worthy in him: In reſpect whereof, his followers are ſaid to be the glory of Chriſt.

And

And if we have any mind to make our bleſſed Saviour any other return of that ſtupendious Love which he hath expreſt towards us, beſides ſongs of praiſe and thankſgiving to the honour of his name, he hath told us how we may do it to his great ſatisfaction, when he ſaid, *If ye love me, keep my Commandments*, John 14. 15. As if he ſhould have ſaid, if ye would expreſs the grateful ſenſe of my love to you by expreſſions of yours to me, then keep my Commandments. For ſaith he again, *Ye are my friends, if ye do whatſoever I command you* (John 15. 14.) *He that hath my Commandments and keepeth them, he it is that loveth me* (Ver. 21.) Our doing his Commandments tends to the full accompliſhment of his deſign of reconciling God and us, and ſo of making us happy. For unleſs we keep his Commandments, we cannot be reconciled to God, and conſequently God will not be reconciled to us. So that if we will not keep his Commandments, we fruſtrate and diſappoint

point him of his deſign of good towards us, and render all his ſore ſufferings to bring this to paſs, to be in vain and of none effect in reference to us, which muſt needs much diſpleaſe him. But on the contrary, if we do keep his Commandments, then he has the end of his Mediatorial undertaking, which is the reconciling God to us and us to God, which cannot but be matter of high ſatisfaction and pleaſure to him, then in contributing towards which, we can no way better gratifie him for all the love he hath ſhewed us.

And among all the things which he hath Commanded us, there is one which he hath ſignalized for his Commandment in ſpecial, as that on which he hath much ſet his heart, which he expreſſeth in theſe words: *A new Commandment give I unto you, that ye love one another as I have loved you, that ye alſo love one another*, John 13.34. In doing of which we ſhall write after his copy, and ſhew the world whoſe Diſciples we

are

are, and by whom we have been taught. For *by this*, saith he, *shall all men know that ye are my disciples, if ye have love one to another*, Ver. 35.

And we do in some poor measure love one another as he hath loved us, when we put on bowels of mercy and kindness towards one another; for so did he towards us when he put on our nature and suffered for us in it. And so we do also when we bear one anothers burdens and so fulfil this Law of Christ. For he was touched with the feeling of our infirmities: he himself took on him our infirmities and bore our sicknesses, as the Scripture speaks. And so we do likewise when we prefer the publick good the good of many, before our own ease and private conveniency, like St. *Paul* who sought not his own profit, as he says, but the profit of many that they might be saved. For thus our Saviour loved us, when he exposed himself to the sorest sufferings for the publick good of mankind. And because he thus laid

laid down his life for us, *therefore we alſo ought to lay down our lives for the brethren*, when the intereſt and publick concern of the Church of God calls for it. And ſo we do in like manner love one another as he hath loved us, when we uſe our wiſdom, riches, and power to make others happy as well as our ſelves. For ſo hath our bleſſed Saviour uſed his to make us happy: Yea he made himſelf poor that we through his poverty might be made rich. Indeed there is ſo much of that in this love which enabled our bleſſed Saviour to do and ſuffer ſo wonderfully for us, for our good and benefit as he did, that in nothing we draw more near him, nor in any thing make our ſelves more like him; nor can we in any thing more pleaſe him, than in loving another, as he hath loved us. In ſo much as St. *John* ſaith, *He that dwelleth in love, dwelleth in God, and God in him*, 1 John 4. 16.

And if we love one another as he hath loved us, we ſhall not only reſemble

ble him in the act of love and doing good, but also in the pleasure and satisfaction which he took and does take in loving us and doing us good as he hath done; and so shall in some sort *enter into our masters joy*, now for the present, by sharing with him in the joy of doing good. As for our blessed Saviour, the prospect which he had of how much good he should procure and do for a poor miserable undone world, by the shame and pain which he suffered for us, and the satisfaction and joy that would accrue to him thereby, was that which in a great measure carryed him through those unparallel'd sufferings which he underwent for us. *He for the joy that was set before him endured the Cross and despised the shame*, Heb. 12. 2. The joy that was set before him, was not only his own glorious exaltation, as the reward of his sufferings, but also the deliverance and exaltation which he should procure for all the Redeemed of the Lord. Touching this joy and pleasure, and the high

high content and ſatisfaction which does accrue to our Lord and Saviour upon the account of the good the world receives by what he hath done, ſuffered and does do for it, the Prophet ſpake by way of prediction, when he ſaid, *He ſhall ſee of the travel of his ſoul and ſhall be ſatisfied*, Iſa. 53. 11. What other motive do we think has the Almighty God and Father of all, to fill Heaven and Earth with his goodneſs, and to commiſerate a loſt world, and to raiſe up the Tabernacle of *Adam* that was fallen, but the pleaſure he takes in his love, and in doing good? *He pardoneth iniquity and paſſeth by the tranſgreſſion of the remnant of his heritage*, and why? But *becauſe he delighteth in mercy. He exerciſeth loving kindneſs, Judgment and Righteouſneſs in the earth*, and why? *For in theſe things I delight, ſaith the Lord*, Jer. 9. 24.

And moſt certain it is that if we love one another as Chriſt hath loved us, if we are thus partakers of a Divine nature, and are of the ſpirit and

temper of Chriſt, and in that ſenſe have put on Chriſt; if we do good to others by eaſing them of their burdens and ſupplying their needs both ſpiritual and temporal, refreſhing and comforting them both in body and mind; and the like, we ſhall not fail of great pleaſure and ſatiſfaction of mind in doing thus, but ſhall ſhare with our bleſſed Redeemer in our meaſure, in that joy and ſatisfaction which accrues to him in loving us and doing good to us. St. *John* the loving and beloved Diſciple of our Lord, when once he was ſenſible that he had been an inſtrument of Converting men to Chriſtianity, and of bad to perſuade them to become good, profeſſeth that he *had no greater joy than to ſee his children walking in truth*, 3 Joh. 4. The Scripture ſuppoſeth it as a known and experienced truth, that there is great conſolation in love, when it ſaith, *if there be therefore any conſolation in Chriſt, if any comfort of love*, &c. Phil. 2. 1. Col. 2. 2. There

is

is doubtleſs no ſuch ſolid ſatisfaction in any, no nor in all worldy enjoyments, as there is in what doth ſpring up to a man from a ſenſe of having done good in his life. *I know, ſaith* Solomon, *there is no good in them, but for a man to rejoyce and do good in his life.* Eccleſ. 3. 12. The ſame *Solomon* ſaith in another place, *that a good man is ſatisfied from himſelf.* Prov. 14. 14. And how comes it to paſs that it is ſo? but from his ſenſe of being good and doing good. *It is a more bleſſed thing*, ſaid our Saviour, *to give than to receive.* (Act. 20. 35.) and it is ſo, as for other reaſons, ſo for this, becauſe the pleaſure of doing good in a good man, is greater than the pleaſure that comes in to another by receiving relief from him.

If then we would be glad to do ſomwhat that might be grateful to our bleſſed Saviour that hath done ſo much for us: if we would at once both pleaſe him and pleaſure our ſelves with a Chriſt-like, with a

God-like pleasure; then it behoves us to be loving one another and doing good to one another, as he hath loved us and done good to us.

To conclude all then in a word; as the new Covenant it self is the fruit of our Saviours love to us, so the Righteousness of this Covenant on condition of which the blessings of it, Pardon of sin and eternal Life, are promised, consisteth in such a Faith as worketh by love to God and our Saviour, and in loving one another as he hath loved us, and by this Righteousness of Faith through our Lord Jesus Christ, shall we be sure to be Justified by God, if it be found in us.

THE END.

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ERRATA.

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